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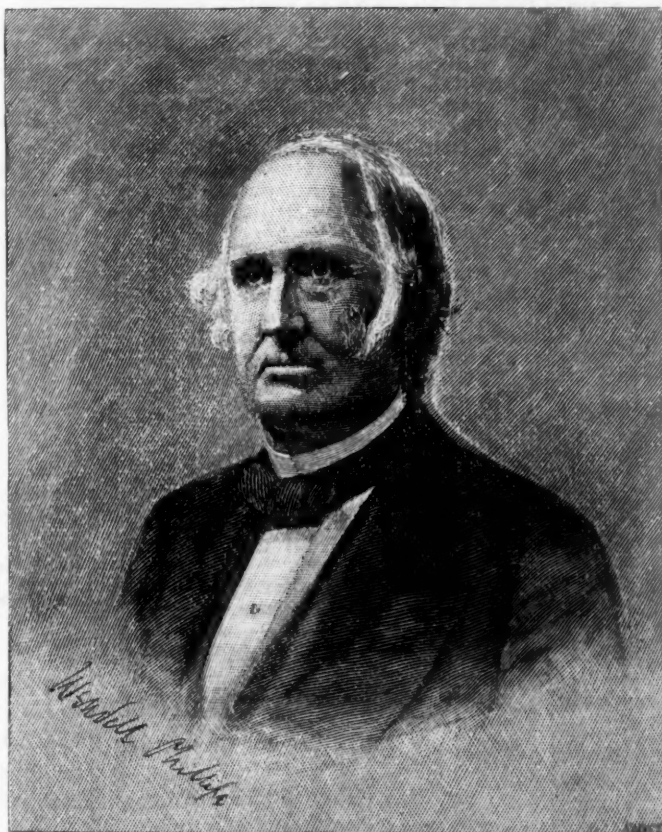
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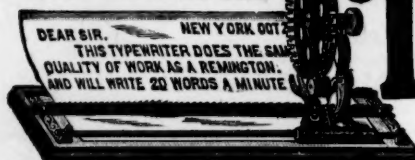
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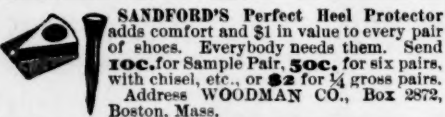
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The Reviews.

POLITICAL.

ENGLAND IN EGYPT.*

MADAME JULIETTE ADAM.

New Review, London, January.

ENGLISH readers will not expect from me a history of the Egyptian question; but with a desire of weighing contradiction, they will perhaps like to read a summing up of the views entertained by a French mind regarding the acts of the occupying Government in Cairo.

The Liberals, I believe, were sincere in their first efforts to raise and reconstitute Egypt. It seems to me that Mr. Gladstone experiences a certain repugnance in regard to traditional Conservative policy. The tardy pity which he displayed for the woes of Ireland, certain acts, too numerous to quote, which

* The Editor of the Review states that Madame Adam requests him to say that her article was written before the recent utterances of Mr. A. J. Balfour and Sir Charles Dilke, which have thrown new light on the situation.

have justly separated from him some Radicals born Conservative, like Mr. Chamberlain, and some false Liberals, like the Marquis of Hartington and Mr. Goschen—all these show a weariness of English political courses, and a desire to enrol himself at last on the side of truth and justice, in contradistinction to the reputation, centuries old, of "perfidious Albion."

Was not his chief lieutenant, Mr. John Morley, a man of high moral worth, of whom even his enemies speak respectfully, obeying the sentiment which to-day rules Mr. Gladstone's life, when he said:

England plays a sorry part in the eyes of Europe by violating her promises; she is hampered in all directions by the position she has taken up at Cairo, and her attitude there has made difficulties in New-foundland. On the other hand, England would never have acted as she has done at Zanzibar, had she not been in her present situation in Egypt. This situation has given to Germany an advantage over England.

Furthermore, the Foreign Office, in its desire to preserve Egypt and the approach to the Soudan, has been led from concession to concession till it has allowed Germany to penetrate into Egypt. The machinations of Major Wissman, who, under English auspices, actually prepared the access into Africa *via* Khartoum, are fresh in remembrance. Possibly Emin Pasha, by his flight to Wadelai, may be completing some grandiose scheme of an African empire in rivalry of England that has had its germ in the disturbing brain of William II.

Conservative policy in Egypt has been one course of misdeeds. One most striking fact clearly demonstrates Lord Salisbury's constant resolution to take gradual and definite possession of Egypt, and to prevent the possibility of the Egyptian feeling returning towards France. The fact is typical. It is the decree abolishing the *corvée* (forced labor on State works), which was promulgated on the 21st of September, 1890. It was not from any feeling of humanity that Lord Salisbury wished to free the Fellaheen from the most vexatious and tyrannical tax ever imposed upon a nation. The palpable aim of this necessary reform was to drive France into a corner from which she could only escape with damage.

Abroad we are considered a sentimental people, eager for justice, defenders of the humble, exercising our influence according to our highest conceptions of the rights of man. The abolition of the *corvée* was presented to France with a train of arguments so specious that in her candor she discussed its abolition and placed conditions upon it, thus accepting the odious part assigned her by the Tory party, failing gravely in her own principles and becoming so deeply entangled in the toils of the Foreign Office that she could not fail to compromise her popularity, either by yielding compulsorily later on to further concessions, or by an obstinate resistance.

The Fellaheen deceived or conquered, France could only try to hold her popularity with the European colonies. The Foreign Office caused its agents to examine and revise the law of licenses. The principle of this revision, accepted at the Conference of London, in 1885, in consequence of the needs of the Egyptian Budget, had, under the changed situation, no excuse for its application, and it should have been our part to defend the European colonies at all cost, being as they were a powerful obstacle to the assimilation of Egypt by England. But France, lulled to sleep, continued to present the extraordinary spectacle of consenting where she should have resisted, as in abolishing the *corvée* she discussed where she should have taken the initiative.

The European colonies, I repeat, are the natural enemies of the English, who desire to annex Egypt. If Lord Salisbury is to be satisfied, they must be exhausted and impoverished,

the colonist must go home beggared, as quickly as possible, and European immigration into Egypt must cease. Let it, therefore, be well understood that Lord Salisbury does not desire the prosperity of Egypt, because of the ends he has in view, and that he will try to get rid of the foreigners who live there. Will the Liberals come into power in time to prevent the accomplishment of his scheme, or will France at last understand that she must, at least, resolutely maintain the *statu quo*?

The question, however, ceases to be a purely French and English one, and becomes international. The Suez passage is one which most maritime Powers would not be willing to see closed either to their merchant marine or their warships. Therefore all Governments which are moved by good sense will be with France in protesting against this cold-blooded appropriation.

To those who can read between the lines, Lord Salisbury's last speech shows that he and his party mean to keep Egypt. Englishmen know to-day that the sudden and unexpected moral abdication of England, sanctioned by the Anglo-German treaty, was a proof that, at the price of Heligoland and the concessions made by the Foreign Office in Africa, Germany consented to abandon Egypt to England.

(A rejoinder to the above, by Edward Dicey, C.B., will be given next week.)

THE WAR QUESTION.

GENERAL VON LESZCZYNSKI.

Deutsche Revue, Breslau, January.

THE question of war hinges very much on the military resources of the nations contemplating it. The strength of the German army is very easily calculated; the basis of calculation being, first, the army on a peace-footing, whose training is uniform and consequently effective, then on the officer-corps, and lastly on the trained citizens. The uniformity of training in every German army-corps is absolute and thorough, the ground principle being the treatment of the individual soldier whose thorough training during his period of service, abides with him throughout life. His discipline and facility in military exercises are ingrained into his very nature. The training now being introduced into the French and Russian armies, has been in vogue with us for over fifty years. The development of self-reliance in the leaders has always been deemed of first importance; and to this may be attributed the ready initiative which characterized every battle of the last war.

There is no need to comment on our officer-corps, which is universally admitted to be the first in the world; I will only say that it never was better than it is to-day.

The third important factor is our body of trained citizens. This body is animated by a lofty sentiment of patriotism, of duty, and of honor, unapproached by any other nation. Those who passed with me through the campaign of 1870, can bear witness to the extent to which their spirit leavened the masses; to the exultation and confidence with which the reserves and landwehr went to the front. This trained corps embodies the material for a great number of efficient officers and subalterns, an element, limited in the French army, and almost non-existent in the Russian army.

Finally, the nation confides in the army, and the army in the nation. They are animated by one sentiment, and should we be assailed, the nation's pulse would beat as that of one man.

Turning now to Russia, we find that she is less well equipped than we are; the present moment, too, is unfavorable to her engaging in important military enterprises. Moreover no nation engages voluntarily in war while its army is in course of being supplied with new weapons, and this will occupy Russia until 1894 in spite of all French support.

Again, an army of one or two million men cannot find subsistence in any enemy's country; even in a wealthy country like France, our army was dependent on the Home Commissariat for the greater part of its supplies. How, then, can Russia think of invasion while her people are suffering from

famine? The first concentration of troops would result in frightful consequences within fifteen days. They may be very bitter against us in St. Petersburg, but there is little disposition to engage in war during the current year.

Many Russians, even among those in high position, are in favor of war, simply because they hold that, whether successful or unsuccessful, it must inaugurate more freedom. This may be true, but in this matter the Czar holds the reins in his own hands, and is immovable.

Public opinion in Germany is at present agitated, because Russia is continually moving troops to the west. This is certainly unpleasant, but does not forebode war. Russia aims to mobilize her troops on the model on which Germany has long since mobilized hers. They have the idea that if they can organize the cadres in the West first, it will greatly facilitate the subsequent mobilization. The view is quite sound, if the mobilization can be completed in time of peace, and if the full complement can be dispatched in order. But if the two "ifs" fail, the advantages of the measure are very questionable.

The Russian Hotspurs talk of invading Germany with masses of cavalry. They are influenced by the redoubtable services rendered by that arm in the American Civil War, but they would find the conditions very different in a civilized country with railroads and telegraphs, a thoroughly organized public service, and troops in masses. They might raid a border village or two, but they could never penetrate into the country.

But the war party in Russia is only the revolutionary party, the followers of Skobelev, the party represented by Delourede and followers in France.

France is equally well armed with ourselves; our organization is, however, sounder, the sense of duty more general and ambition for personal distinction never exceeds the limits called for in the interests of the service. We serve the Kaiser, and no one thinks of winning laurel wreaths at the expense of his fellows. It is very doubtful if the central direction in France could subordinate the several divisions of the army to unity of action. The subordinate leaders, on the other hand, want independence and decision, due to an absence of traditional training.

In time of peace, the discipline of the French army is extremely severe, much more so than with us. Discipline does not count for much in the field when hundreds of thousands come together. Here we want other factors,—training, good example, and sense of duty are much more effective than punishment.

In the higher French military circles they are not altogether without anxiety that the troops might become troublesome. At any rate it may be feared that the smallest disaster may result in disorganization. There are splendid French officers and French soldiers, but they belong to types which are becoming rarer from year to year. A new spirit animates the French army, and it is hardly an admirable one.

As regards our allies, it must be conceded that the Austrian army is being very much improved. The tactics are good, so also are the discipline and sense of duty. No one doubts that the several sections of the Empire would be of one mind in their resistance to Russian aggression. In intelligence the Austrian army far surpasses the Russian, and the equipments are good. Roumania is alert, and her alliance is advantageous in respect that she diverts the attention of two Russian army-corps to herself.

A very important matter in the present situation is the attitude of England. Her alliance would strengthen us materially. It would compel Russia to occupy Finland, Livonia, and Riga in force. In the South, too, England holding the Mediterranean with Italy and Austria would set free three Italian corps for service elsewhere.

We cannot, however, count on England's alliance. She hates Russia, but she fears France. It might be said that, in the present situation, England holds the balance of power,

but she will fail to seize the opportunity, especially if a Liberal Ministry come into power. We must consequently leave England out of our calculations, and for my own part I rely too thoroughly on our own resources to feel any anxiety.

But, for the reasons above given, I see no prospect of war. We certainly shall not attack either Russia or France, and France, under its present organization, is not likely to attack us. The war cry comes from the Boulangist and revolutionary parties, and from talking to drawing the sword is a great step. Still a revolution would take it at a leap, and it behoves us to be prepared. In spite of immediate favorable conditions for peace, we must be on guard; every day, every hour we must be prepared to hurl back the attacking foe.

To this end, it is necessary that the standing army be in a position to absorb the whole military strength of the nation in the hour of danger, and that is a matter of army evolution, irrespective of whether it is qualified by a two or a three-years period of service.

THE AGE OF IRON.

THE STATES OF THE TRIPLE ALLIANCE *versus* RUSSIA AND FRANCE.

Daheim, Leipzig, Vol. 38, No. 8.

WE are living in an age of iron. The French naval demonstration at Cronstadt and the change in the political system at Constantinople have opened our eyes to the facts that the political horoscope has changed to the detriment and danger of the Triple Alliance. Their enemies are only awaiting a favorable moment to strike the blow.

A comparison of the military strength of the opposing alliance shows that in every particular, numerically at least, the States of France and Russia are stronger than those composing the Triple Alliance. Italy plays a rather poor rôle and one is tempted to doubt whether it is to be regarded as a first-class Power. The financial status of both the allies of Germany is exceedingly precarious, and this has a serious influence on the status of their armies. It goes without saying that in the coming great struggle Germany must assume the lion's share of the labor and the burden.

In giving the figures of the military strength of the five nations under consideration, those soldiers who can be called out only in extreme danger, are not taken into consideration. These are the *Landsturm* in Germany and Austria; the Territorial Reserves in Italy and France; the Opoltschenie, or Imperial Defense, in Russia. Of these classes of troops, Germany, Austria, and Hungary keep no official records.

Comparing the number of inhabitants in each country with the annual per capita amount spent for military purposes, we have the following:

France.....	14 Marks.	Italy.....	6½ Marks.
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Austria.....	7 "		

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In each and every respect France stands at the head of the nations in its military status. Although it has 12,000,000 less of a population than Germany, it maintains 40,000 more soldiers in times of peace, and the law of July 15, 1889, will increase even this number. In France, 1.4 per cent. of the population is under arms in times of peace; in Germany, less than 1 per cent. The following is the phenomenal state of affairs in France:

Its army entire consist of 728,631 in active service, 985,702 reserves of the active army, 994,614 territorial army, 1,266,192 reserve of territorial army; total, 3,975,139 soldiers.

Add to this the foresters, firemen, and others who are drilled on military methods, we have a total of 4,128,000 men whom France in an extreme emergency can call out under arms, or fully 11 per cent. of the entire population. The highest percentage that was ever called out into war in all history was in

1813 when Prussia called out 5 per cent. of its entire population to fight Napoleon I.

The following official data tell their own story:

I.—POPULATION.

<i>Triple Alliance.</i>		<i>France and Russia.</i>	
Germany.....	49,421,259	Russia.....	115,622,220
Austria.....	42,749,329	France.....	38,218,903
Italy.....	30,947,306		
Total.....	123,117,894	Total.....	153,841,123

II.—MILITARY BUDGET FOR 1891.

Germany.....	483,854,464	Russia.....	523,217,966
Austria.....	308,688,288	France.....	540,593,232
Italy.....	204,616,236		
Total (Marks).....	997,158,988	Total (Marks).....	1,063,811,188

III.—ARMIES IN TIMES OF PEACE.

Germany.....	486,983	Russia.....	830,000
Austria.....	286,527	France.....	520,548
Italy.....	220,485		
Total.....	993,995	Total.....	1,350,548

IV.—ARMIES IN WAR (WITHOUT LAST RESERVES).

Germany.....	2,394,000	Russia.....	2,392,000
Austria.....	1,425,000	France.....	2,859,000
Italy.....	1,221,000		
Total.....	5,040,000	Total.....	5,251,000

Counting in Territorial Reserves, *Landsturm*, etc., these five nations can, in case of war, bring upon the field of battle more than fifteen million soldiers!!

AN ESTIMATE OF THE NEGRO.*

Grenzboten, Leipzig, January.

WE have all reason to concern ourselves about the character and capacity of the Negro. The share in the task of educating the heathen African assumed by our missionaries during the past two hundred years, has been enlarged and rendered more responsible by our occupation of the continent. Whatever view we take of colonial policy, we stumble continually on the question of education, and, in fact, in its highest sense, the whole colonial policy is an educational policy. All humanizing agencies concentrate themselves on this point. The Negro must be emancipated from heathendom, liberated from slavery, and driven out of his slothfulness. This is absolutely necessary, for he is indispensable to the soil which he occupies. The Negro bears also in his character, traits which more nearly resemble those of children than of grown persons; and on that account may never, perhaps, achieve thorough independence. So much the more difficult is the task for the Europeans who assume the responsibility of his training; but, it may be stated with the most perfect confidence that those colonies will be the most permanent and prosperous in which the native population shall attain the highest moral and intellectual development of which it is susceptible.

The story of the establishment and development of Liberia, the independent republic founded by liberated American slaves, who returned to the continent from which their ancestors had been torn by slave-dealers, affords one of the most interesting and instructive lessons presented by the Dark Continent. One is apt to be misled, says Büttikoser, by the published accounts of this colony. The numbers and power of the Liberians are too insignificant to justify their pretensions to rule the wide region over which they exercise the merest shadow of sovereignty; hence the shameful dilemma in which the republic has been placed by the demands of powerful neighbors, as, for example, by the boundary pretensions of England, and the demand of Germany for compensation for the robbery of the German ship *Carlos*. The financial condition of the colony was for a long time inconceivably hopeless, and it is now only slowly improving. It is not to be denied that a slip of Christian civilization has taken root here in the

* Based on J. Büttikoser's *Reisebilder in Liberia*.

wilderness, but its development is marked by very little show of independence. The Liberian bears the stamp of his dependent origin on his forehead, and one of his most conspicuous faults is the tendency to cry to America for help in every difficulty. Handicrafts are not flourishing, the official service and petty shopkeeping are the favorite pursuits, and farming and manufactures are neglected. Thrift is very little developed. There are not wanting marked exceptions, but their number is small. On the surface, the most striking characteristics are love of personal display, and the development of the social talent. There is not wanting a certain tact and dignity in the "higher circles" of Monrovia society; the highly developed club and Church societies offset the inferior ministrations of pastors and teachers; the Temperance societies have not labored in vain. Precisely as in America, too, the negro here shows an innate tendency to the Methodist and Baptist denominations, whose camp-meetings flourish, but exercise less influence on the Bush negroes than might have been expected. Still, a certain measure of culture is being diffused, and Büttikoser even notices the narrative of a journey, by a Liberian. But while he with perfect justice controverts the views of those who pronounce Liberia an utter failure, he admits that, since the establishment of the colony, there has been but very little progress, and that, in some respects, there has been retrogression.

This not very brilliant picture of Liberia gains nothing by comparison with the adjoining English colony of Sierra Leone, which, like Liberia, was settled by emancipated negro slaves, but from British colonies.

A comparison of Monrovia with Freetown, the chief city of Sierra Leone, is very instructive. The former has certainly all the advantages of climate and position, and its framing of rich and varied natural vegetation renders it very picturesque and in pleasing contrast to the treeless region of Freetown, where the pitiless sun strikes down fiercely on the shadeless streets. But Freetown has its waterworks, which supply the city with pure, cold water throughout the year; and its public and private buildings, if not handsome, are kept in good repair.

In Freetown one finds horses and wagons, asses, and draught oxen, whereas in Liberia and even in Monrovia the native negroes carry all the burthens. Sierra Leone produces more and in greater variety than Liberia. The Monrovia market presents a poverty-stricken appearance in contrast with the liberally supplied markets at Freetown. Even the simple garments of the women, who in Sierra Leone wear a long blue robe and turban, is in pleasing contrast to the caricatures of European or North American costumes in Liberia. Almost all the trade of Liberia is in the hands of three foreign firms, Woermann and Müller, both Dutch, and Yates, of New York. The principal exports are palm oil, dates, rubber, coffee, and redwood. The shipping trade is also in foreign hands (German and English). It is a remarkable fact that the chief imports are food substances, especially rice, flour, and preserves. Famines before harvest are by no means rare, and there is an utter absence of a great many products, especially garden products, which are raised in Sierra Leone in abundance. The principal work is performed by the native population towards whom the Liberians play the rôle of an enlightened and dominant race. But the Arabs are pressing forward from Mandingo land, Moorish products are in growing demand, and the prospects are that the influence of Arab civilization, spreading from within outward will surpass any influence which Liberia can bring to arrest its progress.

In his summary, Büttikoser expresses a very low estimate of the capacity of the negro to raise himself. Liberia, he says, is neither politically independent nor a bulwark of Christianity, and in industrial development is far behind Sierra Leone, directed and maintained in order by a few English officials and soldiers, and is quite incapable of holding its own against the onward march of Islam. If Liberia is to be retained for Christendom, it must be by the aid of some European Colonial Power, or the United States.

THE LATEST REVOLUTION IN BRAZIL.

ALBERT DE CHENCLOS.

Le Correspondant, Paris, December 25.

THE politicians of Brazil think they see in its latest revolution numerous signs of imperialism and many of them are talking about the restoration of the empire.

With an irony not quite as sharp as the point of a lightning-rod, the English compare General Peixotto to a *condottiere* of the fifteenth century. As well as can be judged at this distance, the present President of the United States of Brazil appears to be a General of the kind in fashion at the end of our century, who, unembarrassed by prejudices, or by taking a side, practices the principle of independence of heart.

Peixotto passed for the intimate friend of Mr. de Ouro Preto up to the time of the proclamation of the republic. He commanded the garrison of Rio Janeiro; and the rank of adjutant-general, which he received from de Ouro Preto, made him the highest military authority in the country. Three days before the Emperor and his family were swept out, Peixotto wrote to the Prime Minister: "Your Excellency can count on me absolutely. I have means sufficient to put down all insurrection." The same day, in the course of a mysterious interview, he promised his support to Marshal Fonseca, perceiving probably that the Marshal held the winning cards.

Nevertheless, Peixotto remained until the last moment by the side of Mr. de Ouro Preto, giving orders and trying, in appearance, to retard the ruin of the empire. Then, when Fonseca arrived at the head of his revolted troops, Peixotto rushed to meet him, and passed over to the rebels with his soldiers. To-day Peixotto succeeds this same Fonseca in the exercise of political power. These are two amusing acts of political comedy. A Chilian said: "In order to understand the case of Balmaceda, you must be a Chilian." Perhaps, in order to understand the case of General Peixotto, you must be a Brazilian.

If others speak much, Peixotto writes enormously, and as soon as he was in power he set to work to blacken paper with manifestoes and what not. In his second manifesto he demanded the immediate cessation of the insurrectional movement in the province of Rio Grande do Sul. The hearing or eyesight of the rebels seems to be defective, for in answer to the manifesto they ordered the mobilization of the national guard.

The case of this province puts in a clear light the relaxation of federal bonds in Brazil. The excellent climate of the province, which is as large as the third of France, its numerous population (650,000 souls, of whom 200,000 are Germans), and the extent of its commerce, give it the first place in the list of Brazilian States. The Separatist party in Rio Grande numbers numerous adherents, and, not long since, the newspapers openly advocated the annexation of this German colony to the country of Goethe and Schiller.

The empire of Germany would not be unwilling, perhaps, to annex to its colonial domain this jewel of a Rio Grande, a formidable rival of Uruguay, which it will probably absorb some day, and from which the Baron von Liebig has procured those advantages for mankind well known to everyone.

It is true the partisans of the implacable Monroe Doctrine would not take calmly so grave an encroachment. Nevertheless, you may rest assured that the great American Republic will content itself with a platonic protest. What are its means of adding acts to threats? Let us not forget that its fleet is yet in embryo, and that the necessity of employing against a serious enemy, what it pompously calls its naval forces, would embarrass it cruelly.

The insurgents of Rio Grande, under the command of General Osorio, were marching north with the intention of invading the State of Santa Catharina, and of proceeding from there to Rio Janeiro, when they learned of the abdication of

Fonseca. They halted. Was it for the purpose of deliberating or to wait for new orders? We shall never know.

However that may be, the province of Rio Grande does not find the political change sufficient, and the pessimists fear new complications. General Peixotto has, however, shown cleverness in choosing the greater portion of his Ministers from among the deputies of Rio Grande. One of these Ministers, Mr. de Paula Rodriguez Alves, the Finance Minister, is a financier of the first order. He was Governor of the State of Sao Paulo, and is one of the most determined enemies of the ex-Minister of Finance, Mr. Ruy Barbosa.

From a general survey of the situation can result but one conclusion, that Brazil has fallen into militarism, and that the situation much resembles that of Chili. Every rising of a province or a town is signed by the name of some General; and under the peaceful title of Republic, two threatening words vaguely appear: Military Dictatorship.

The closer you look at affairs in Brazil the more clearly you recognize that the army plays the strongest part in Brazilian politics. Instead of preserving neutrality, the officers sit in Congress; they make and unmake ministries. The revolution of the 15th of November, 1889, which drove away the old emperor, was a military *coup d'état*. The revolution of the 23d of November, 1891, had the same origin. It is even said that the Brazilian naval officers are divided into three classes: those who sustain Fonseca, those who sustain the insurgents, and a third faction which belongs to neither one nor the other.

What will be the end of all this? Will this *pronunciamento* be the last? That is the question, our good friends across the English Channel would say. Anarchy is knocking at the door. Will she get in? Is this vast country going to crumble to pieces? Will the present revolution be the signal for disintegration, and will this end of a century which has given us so many surprises, exhibit, after a brief delay, the spectacle of the Disunited States of Brazil? Who knows?

SOCIOLOGICAL.

SOCIAL ECONOMY IN FAMINE.

W. KLIX.

Russische Revue, St. Petersburg, October-December.

THE famine resulting from a universal failure of the harvest engages the attention of all classes of Russians, and especially of the Press. All are anxious to lend a hand, all recognize that, in spite of the doubts that have been expressed abroad, the famine is a very serious one. The Government has already contributed enormous sums to secure seed for the coming crop, and provide for present consumption in the districts most threatened, the whole country displays a patriotic and praiseworthy desire to share with the necessitous and practical activity prevails in the transmission of stocks of grain. But, while thoroughly appreciating the general disposition to aid in tiding over the difficulty, we feel constrained to offer some observations from the economic standpoint, which call for the most serious consideration.

The investigations of the Government show that the supply of rye is 250,000,000 pud (over 4,000,000 long tons, or 160,000,000 bushels) short of the actual requirements of the people. Now, if we were to begin at once, immediately after harvest, to ship rye from the most favored to the most necessitous districts, and spend money to the amount of the estimated needs, we should not reduce the deficiency of rye by one pud. If an equal distribution of existing stocks provide for immediate necessities everywhere, it will in the end render the absolute deprivation universal. This is a very serious danger. Where shall we turn to make good the deficiency, with foreign countries suffering from short harvests, or where shall we raise the necessary purchase money at the high rates which would result

from the enormous demand, if we were to compete with the buyers in foreign markets?

Necker, the financial minister of Louis XVI. of France says, in his "*Essai sur législation, et le commerce des grains*": "In a country with a population of 24,000,000, a shortcoming in the food-supply equal to the requirements of 200,000 persons would be easily met by dividing the deficiency over all, and economizing to the necessary extent. If the deficiency is not noticed until the beginning of the last month, there would be a deficiency of 2,000,000 rations to divide; at the close of the last week but one there would be a deficiency of 10,400,000 rations but if the deficiency were not discovered until four days before the close of the year the whole population would be subjected to starvation.

Accepting, then, the results of the official investigation we have, for a population of approximately ninety millions, a deficiency of 250,000,000 pud (160,000,000 bushels) of rye. The average annual consumption per head is approximately 8 puds 25 lbs. (313 lbs.); the supply is consequently equal to the needs of 60,000,000 only, leaving 30,000,000 without bread or the possibility of getting it at home or abroad if the 60,000,000 consume the normal quantity.

The pressing gravity of the situation brings us face to face with the problem "how to economize the existing stock so as to guard against being left absolutely without bread before the close of the year." The cardinal question is: In what manner shall we provide against an actual deficiency of 160,000,000 bushels of rye in the bread supply of the year? The entire Russian press urges benevolence, but none of them venture to grapple with the vital question of possibility.

The deficiency cannot be covered by purchase, and there is only one way out of the difficulty—estimate and economize—and that at once. There is no need for anxiety if we begin to economize at once, but the difficulties will be certain and enormous if we delay until the stocks are seriously diminished. But how can we economize?

The peasant is the principal consumer of rye, which constitutes nine-tenths of his food. Morning, noon, and night his frugal table is supplied with a thin weak broth (*brotscha*) of turnips or other watery vegetable, or barley water, with or without fat, and in summer, of water with a little green onions. This is taken with bread of which a man will eat nearly a pound at a meal. Peas, lentils, beans, etc., are less common, and used only in very thin soup. Meat, eggs, milk, butter, cheese are indulged in only on high days and holy days.

During the many fast days, the pious peasant substitutes a little oil, or dry fish for his thin soup, and he is fortunate if he can always get salt.

Under these conditions the average annual consumption of rye for a family of five persons is 313 lbs. In the Western provinces, a similar family, indulging in vegetables, peas, beans, and more meat and dairy products, consumes only 250 lbs. of rye; and further west beyond the Russian border, a similar family with a more generous diet, consumes only 180 lbs. of rye per annum.

These marked differences afford an explanation of why Russia consumes so much rye; and we cannot forbear the reflection on the remarkable anomaly that while all the peasants' teachers, from the highest officials to the smallest newspaper, urge on him the importance of an abundance of nitrogeous food for his cattle and his land, no one ever thought of recommending a liberal diet for the 80,000,000 peasantry.

But this is precisely what is wanted to raise the status of the peasant, and what is especially needed as a means to tide us over the present crisis. The present ration of the peasant is no more than what is necessary to his healthy existence. It is useless to talk of making an eight months' supply of rye cover twelve months, unless the short ration is to be eked out by an equivalent in other food.

We must limit the bread consumption, and substitute for

the deficiency such other food supply as is available. We have the necessary substitutes in our own country. At this moment we have adequate supplies of meat, fat, bacon, grits, oatmeal, peas, beans, etc., and fruit, which measured by their nutritive contents are all cheaper than rye.

If, now, by universal resort to these substitutes we economize the consumption of rye by one-third, the deficiency will be covered, and the people benefited by the change of diet.

Moreover, this proposed change of diet is facilitated by the very conditions which render it necessary: the supply of fodder is short, rendering the slaughter of cattle to a large extent a matter of prudent economy. The peasantry will, however, have to be guided in so important a matter as a sudden change of diet. This can be done through the influence of the officers of the agricultural institutions, the magistrates, the clergy, the school-teachers—all of whom come into close contact with the people, and command their confidence. Here we require ceaseless explanation, advice, and pressure. Further, the Government should at once introduce meat as a substitute for bread in the diet of the army.

We are dependent on our own resources to tide us over the present difficulty, but those resources are ample if the difficulty be only met with prudence and forethought. Public charity is to be commended and greeted warmly, but let no one be misled by the supposition that charity can cover the deficiency in the rye crop.

INTEMPERANCE IN RUSSIA.

Demorest's Family Magazine, New York, February.

WHEN in France a man is the worse for drink he is said to be *ivre comme un Polonais*, which means "as drunk as a Pole." But honor to whom honor is due—and I must candidly say that the Poles are not such habitual drunkards as the Russians, and I say so not because I wish to damage either one or the other, but simply because I have been convinced of the indisputable fact by my own eyes, for I have traveled a good deal over Russia.

When I say the Russians, I mean the poorer and lower class; but I must say, with all due respect to them, that they are of all nations, the most addicted to drunkenness. I respect and like the Russians, who are the most hospitable people on the face of the earth—hospitable not because they wish to show it, but because it is in their nature, and they are perfectly sincere in it; for a Russian will willingly share his last morsel with you, and will be offended if you do not accept it. But strong liquor is the weakness of the lower classes, who will give their last kopeck for a drink of *wodka* (raw brandy). No matter whether he is hungry or thirsty, happy or miserable, whether he feels cold or hot, if he goes to a funeral or a wedding, the first thing he thinks of is a glass of *wodka*, that being the cheapest drink he can obtain.

The *wodka* the poorer classes drink is not distilled; it is pure alcohol (when I say pure, I mean raw).

In Russia, besides Sundays, there is a great number of holidays, which, if taken together with the Sundays, make from one hundred and fifteen to one hundred and twenty days in the year, so that the laborer works only eight months in the year, and is drunk the rest of the time; for a Russian peasant will never call a Sunday or a holiday by its proper name if he be not brought home insensible.

The middle classes, although they do not get insensibly drunk, also like to feel the jolly state. The higher classes and the aristocracy can afford to drink the purest, dearest, and so-called "best," drinks, such as old wine, brandy, and champagne, all of which in their effects are as injurious as alcohol.

During the past year meetings have been held to discuss the question of intemperance among the lower classes, but as yet no means have been found to stop it, or in any way to prevent its increase. Several temperance societies were started, and they have come to the conclusion that the "struggle against

intemperance is not only the business of the Government, but every individual man, with all legitimate means in his possession, ought to aid in putting aside this cursed vice, which is the cause of domestic troubles as well as both moral and physical sufferings of the people."

"Is not only the business of the Government!" Alas! what mockery. The clergy have undertaken this difficult task, the Government giving no aid whatever. The priests are something like the House of Commons in England—they talk, argue, and reason, but do nothing. Have they tried anything? No; they keep on talking and wasting time, and adjourning "until another day," and the evil continues.

The causes of intemperance in Russia are first, ignorance, and second, the indifference of the Government to the liquor traffic. Private institutions may in some way prevent intemperance, but in Russia the Government is the only body that can stop it,—that hideous vice which makes man either a bigot, a fool, or a slave; for a drunkard will not reason, and if a man does not reason he is a bigot, if he cannot, he is a fool, and if he dare not, he is a slave.

[The writer shows from statistics that in Poland the average consumption per head is 16 gallons per year, or over a third of a pint of spirits daily.]

The only way to prevent the spread of intemperance in Russia is education. Educate the child; let him read; let him reason give him a good example, and instead of following the example now set him he will see the error of his parents' ways.

The Russian peasant is a rough, ignorant fellow, but many a noble heart lies hidden under an unpromising exterior; and if he could only be made to understand his social and political value, be taught to work not only with his hands but also with his head, he would see the riches of his country; and if the Government aided but a little to make him a man instead of a beast, as he is now, Russia would soon become one of the richest countries of the world, for there is, so to speak, gold at every step you make.

CAN SOCIALISM TRIUMPH WITHOUT BLOODSHED?

HENRI BRISSAC.

La Revue Socialiste, Paris, December.

CAN there be a peaceful transition from the present social condition of things to politico-economic collectivism? Let us consider the conditions.

As to the political order, kings will have to consent to break their sceptres, in order to become fellow-citizens of their subjects in a republic. Generals and colonels will have to take off their uniforms, in order to become simple producers in a pacific unity.

As to the economic order, capitalists will have to consent to say: We give our millions to be poured into the social treasury.

Are not these improbable, if not miraculous, consents?

To speak of capitalists only. There have been suggested many ingenious combinations—and a hundred others could be invented—to find a less heroic remedy. Thus, it has been proposed, to leave capitalists their rents, revenues, interest, for twenty years, and then exercise the right of taking away their capital; or to let them enjoy their incomes for life; or to impose on large inheritances a tax of fifty per cent. and more, and so on.

These offers, however, no more than confiscation, have up to the present time been able to convert the capitalists, and such offers never will convert them. Then, the revolutionary advance guard of subjects, in order to bring about the Republic; the revolutionary advance guard of civilians and soldiers, in order to bring about the unity of the peoples; the revolutionary advance guard of people without property, in order to bring about joint ownership of property, will be obliged to make a Revolution.

So numerous are the contingences which may arise before

unity of the peoples and unity of ownership of the means of work can be unalterably brought about, that plans for bringing them about pacifically have but a speculative value, deranged as they may be by unforeseen occurrences.

In taking even the peoples and men as they exhibit themselves to-day, still disfigured by the mould of atavism and the most detestable traditions, and without recognizing in them any altruistic aspiration, any need of progress, and—even admitting that they are influenced by two desires only: that of living and that of enriching themselves—there is a very simple way of destroying pacifically the old social order in twenty-four hours; let us soften the hyperbole by saying in a few weeks.

This way consists in having recourse to suffrage truly universal (women, it is needless to say, would no longer be thought unworthy of voting equally with men), for the peoples of Europe; but, instead of inviting them to choose representatives like Monsiegnur Freppel, for example, two questions, intelligible to all, should be put to all candidates in all tongues, and in all *patois*—questions which, in their most elementary form, may be stated thus:

Peoples! in order that wars and armies may no longer cost you rivers of blood and heaps of your millions, it is necessary for frontiers and kings to disappear; will you consent to that?

Citizens! (our senators prefer the word "Gentlemen") in order that you *proletaires*, that is to say, those without a cent, may no longer die from misery, when you cannot find work, may no longer die from fatigue, when you are compelled to work like brutes; in order that you, small proprietors of all kinds, may no longer fear to lose the little you have the good luck to possess, since it is barely sufficient to live on; in order that both of you, those without a cent and those with a little property, instead of being completely wretched or half-poor, may receive, by working like human beings, a fair share of wealth, what is necessary? You must be willing to declare that personal property not exceeding in amount four thousand dollars shall alone be considered legal, and that all property in excess of that sum shall be confiscated for the benefit of the public treasury, and become common property. Will you consent to that?

There can be no manner of doubt what the answers will be. All the peoples, except the kings and their followers; nearly all the men except those—save the Collectivists—who possess more than four thousand dollars, will answer both of our questions in the affirmative.

Thus, the small agricultural and industrial proprietors, the small tradesmen, the people who derive a petty income from investments, will take part in the Revolution, instead of opposing it, will consider the Revolution legitimate and not illegitimate, because they will understand that it will benefit in place of ruining them.

They will continue their little individual tillage of the ground, their little individual industry, their little individual trading as long as they can, combining with it public services; the small proprietors will continue to receive their little income—until the new order of things is established.

Assuredly this sort of mutilated Collectivism, where a part of the soil would still be given up to an elementary cultivation; where the interests of manufacturers and traders would be antagonistic to the interest of consumers; where small proprietors, still in the vigor of their age, would, if it should so please them, live without producing; where money, the impersonal sign of wealth, would yet circulate with its special character of being able to cover over all indignities—this state of things would not be a model society.

All the same, the transition would be superb and short; it would bring about a formal rupture with our civilization; it would afford the advantage also of furnishing a period, perhaps necessary, for inevitable practical experiments and groping in the dark; it would form more than an introduction—it would be the first chapter of the book.

What if this benignant transaction shall not be realized, and if the kings and capitalists will not permit the two questions outlined to be put to their subjects and those who are used for purposes of gain?

The consequence will be Revolution.

THE EFFECT OF TAXATION UPON PAUPERISM.

BOLTON HALL.

Charities Review, New York, January.

VARIOUS societies seek the cause of pauperism in intemperance, ignorance, immortality, or crime, and fail to see that these things are themselves mainly the result of social conditions.

Of these social conditions, taxes and the laws are chief factors. Drunkenness is not a cause; it is not natural to ordinary men any more than dirt and disease.

Poor, dirty, unchaste, intemperate! How can ten persons in one room be clean? How can a girl grow up pure amid such surroundings? What relaxation or excitement can a car-driver or a sweat-shop tailor get except by drinking? Where are the clubs of the tenement-houses but in the saloons?

Ignorance is not a cause: How can a child put to work at seven years of age be other than ignorant? The wonder is not that men are so wicked, but that they are so virtuous.

Excessive taxation, injudiciously laid, has made indolent paupers of the Turks, who were once so vigorous as to overrun Europe; of the mild East Indians, in whom crime is hardly an element. It has pauperized Spain, a nation of the deepest religious tendencies; Italy, the successor and descendent of the mighty empire of Rome. It breeds pauperism in every civilized country. It is not to be inferred that I would suspend all charity until we can amend the tax laws; but the remedy for a wrong distribution of wealth is a restoration of justice.

I. Every practical worker knows that the first great difficulty in dealing with pauperism is to find continuous and paying employment for the poor. For remunerative employment, three things are necessary: encouragement to work, profitable work to be done, and a proper place to live while doing it. Our present system of taxation militates against all these conditions. Taxes laid upon personal property tend to discourage the production of it. They lessen the amount of work, and they so crowd the cities as to make moral and physical health impossible.

We must not discourage the production of wealth if we are to alleviate poverty. All wealth, even capital, comes from labor exercised upon land or upon other natural opportunities, and as the resources of nature are practically a fixed quantity, any increase of wealth must come from labor. Taxes upon raw materials or upon labor are charged over, and with a profit, to the consumers of the goods produced. This is agreed upon by all political economists. All taxes must eventually fall upon the source of wealth. These taxes are no insignificant factor. A saving of a hundred dollars a year in taxes will make a farmer's family independent at the end of forty years.

The small returns, hard work, and unattractive conditions of the farmer's life lead to the over-crowding of cities. This will continue until the farmer is relieved from taxes upon what he produces and what he consumes, and given a chance to accumulate a competence. Besides the farmer's, there are a thousand other occupations using nothing but bare land, which, were they only unimpeded by taxes and restrictions, would drain off a portion of our urban population. Such a drain would raise wages, and raise them without increasing the price of living. An increased production will reduce the price of commodities.

II. The great problem is to check the increase of population in the cities, which makes morality and decency almost impossible. As long as that exists, charities cannot do their full work, nor do it effectively. For where there are more workers than can be employed, they must bid against each other for the work, and they will get the job who can exist upon the least pay. As the result of foolish laws we find that we have to provide hospitals, dispensaries, asylums, homes, refuges,

meals free, at an enormous expense, and all to do those things which men would do of themselves and do under healthier conditions, did we but let them alone and leave to them the sums which we now take from them in taxes, direct and indirect.

We must remit the fines for giving work: taxes or productive capital. We must remit the fines for doing work: farmers' taxes. Remit all taxes on personal property, which only the farmer pays—pays because he cannot hide his cattle, or machines, or crops—but which are a mere threat to owners of notes, or bonds, or diamonds. Raise the revenues by taxing real estate which is very valuable in the cities and of little worth in the country. Tax only what everybody uses, what all can see, what anyone can value. If we would keep people away from the towns, we must make life in the country less burdensome, and work in the country more remunerative.

III. This is no socialistic scheme. Much unnecessary poverty is the result of unwise and cramping legislation. It is this which, not by making new laws, but by doing away with old ones, we may hope to alleviate.

THE SLAVE TRADE IN AFRICA AND IN SINGAPORE

DOCTOR C. SNOUCK HURGRONJE, OF BATAVIA.

Zeitschrift der Deutschen Morgenländischen Gesellschaft.

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IN some of the announcements of my work on "Mecca," the charge is made that I defend slave-trading and slave-hunting. At this misunderstanding of my position I am not altogether surprised, since the present blind antislavery enthusiasm will scarcely admit of a temperate discussion of the subject. Unprejudiced observers in the East will agree with me in the following conclusions:

1. The slave-hunting trade of Africa cannot be stopped by any sudden force-measures, but only indirectly by the spread of a higher state of culture in the Dark Continent, which can only be accomplished gradually.

2. Slavery in Mohammedan lands is an old established institution which meets an absolute want and which cannot be abolished by decrees, and besides this, from a social point of view, slavery is a lesser evil to the negroes than their abuse by the Europeans.

3. The manner in which the "pioneer" representatives of European civilization have deported themselves in Africa, deprives both them and the associations that sent them of all rights to declaim against the slave-hunters and to represent to the general public that the greatest need of the negro is the speedy extermination of the slave trade.

4. The modern antislavery craze is an honestly meant agitation on the part of the public in general; with the leaders it is, as a rule, a political trick. The time will come when well-informed men will be ashamed of having been drawn into participation with them.

In order to make plain the actual state of affairs I will present a remarkable document from the "extreme East" which gives us a picture of what kind of slave trade is carried on in British territory. I refer to the importation of Chinese women into Singapore for the purpose of concubinage and prostitution. Singapore is a regular market for the coolie trade for the surrounding plantations; and this business is not altogether an unmixed evil. But the actual fact is that in this place Chinese girls are regularly sold to Malays, Arabs, Chinese, or Europeans as concubines, or taken to the brothels. The character of this trade is apparent from a singular document which a pious Mohammedan addressed to a doctor of Moslem law, asking how a true Mohammedan should conduct himself in these cases. After the introduction, stating the facts of the sales, as also that the Mohammedan buyer on taking these

boys or girls stolen from China makes Mohammedans of them, the writer asks:

1. Do such boys or girls legally become slaves when a Mohammedan buys them in this way?

2. Are we allowed to use such women as concubines?

3. In case this is admitted, does this right begin with their conversion or before?

4. Is their conversion lawful, even if they have not yet reached the age of puberty?

5. If they are not legally slaves, is the owner allowed to make a Mohammedan of such a woman before the age of puberty, so that he is enabled to marry her, or is her conversion legal, only if made after the age of puberty?

The answers of the learned Mohammedan lawyer are such as to sanction this system of slavery, and guide us to the following conclusions:

1. That in Singapore, at the present time, a regular slave trade is carried on with the Chinese, and that the dealers have little or no trouble in circumventing the formalities of the laws enacted for the protection of imported laborers.

2. That these living commodities imported at Singapore are of both sexes, and that, too, of such as have not yet reached the age of puberty.

3. That Chinese slaves are, by their owners, compelled to become Mohammedans, and that the female slaves whether arrived at puberty or not, are forced to become concubines.

From what is here stated it must not be concluded that at Singapore it is only the Mohammedans who are engaged in this business. So extensive is the business, that when I was at Mecca, I found quite a number of Chinese slaves in the sacred city, who had been brought from Singapore. Much could be added to the above. Only a short time ago public attention was drawn to an entire slave colony on the island of Cocob, an island belonging to the Rajah of Djohor, but under British protection. The slaves were natives of Dutch India. They were making a pilgrimage to Mecca. On the road their money gave out, and they could not pay their way back, and by the trick of a transportation agent they virtually sold themselves as slaves. The English authorities have done absolutely nothing to right this great wrong. When a person is acquainted with the character of the slave trade in Singapore, in British territory, then the antislavery crusade on the Red Sea and further south strikes the unprejudiced observer of Eastern affairs as an absurdity, and he is not to be blamed, if he cannot share the antislavery zeal now prevailing at such a fever heat in Europe.

EDUCATION, LITERATURE, ART.

THE FUTURE OF THE AMERICAN COLLEGES AND UNIVERSITIES.*

ANDREW D. WHITE.

School and College, Boston, February.

IT seems to me that there ought to be, and will be, first of all, a process of differentiation. A certain number of the larger and stronger institutions, say possibly a dozen or twenty, will by and by withdraw more and more from collegiate work, and will devote themselves to university work. The greater part of the remainder will, I trust, do what can be more properly called collegiate work—that is, the work between public and private schools of a good grade on the one side, and the universities on the other; serving as a connecting link between the two.

For the universities great endowments will be required. I have shown in sundry articles published elsewhere how great the demands upon these institutions for advanced instruction are.

It happened to the writer of this article to be severely criti-

*This is the substance of a speech made in the Senate Chamber of the State of New York, at the last annual convocation of the State University, July 9, 1891.

cised for his discussion of a subject akin to this a year or two since, in which he said that to establish a university upon less than about five millions of dollars, and with less than an income of two hundred and fifty thousand dollars a year, was farcical, or words to that effect. This statement ought, indeed, to have been criticised, but criticised as an under-statement, and because its author did not put the matter strongly enough. He has had only too good occasion to know, since, that an institution trying to do university work with about a half-million dollars a year, is sadly hampered in many directions.

What, then, should the colleges do? In answering this question, I can only present again in a different way what I have advanced elsewhere,—that the colleges and smaller universities will best confine themselves more and more to what may be called collegiate work, as distinguished from university work.

In general terms, I would have the colleges admit students two years earlier than they now do, taking them at the beginning of their studies in Greek and Latin, and carrying them in four years to the point now reached about the beginning of the existing Junior year in our colleges of a good grade. In this collegiate course, I would embrace algebra and geometry, and some higher mathematics; the foundations of natural and applied science, with elementary laboratory work the foundations of history and English literature, with thorough instruction in languages, and with some choice between various courses—say a classical course, with Greek and Latin; a mixed course, with Latin and German; a modern course, with French and German and, perhaps, in view of our relations with other American republics, Spanish.

Then I would have the universities, instead of admitting students as they now do, in the Freshman year, begin where the colleges leave off, namely, at the beginning of the Junior year, with a university course of, say, one or two years' advanced instruction, general or specific, and then a two or three years' general or professional course.

The advantages of this arrangement would, in my opinion, be very great. First there would be greater economy—economy in time and money.

But there are other advantages: First, to the public and private schools of the preparatory grade. They could not but feel the influence of this better system. The teaching would be better and more prompt; there would be less of that "dawdling," which is the worst foe to manly discipline and to scholarly advancement. Youth in the colleges would see their life-work clearly and vividly before them, and this is a great incentive to concentration of effort.

Next, there would be a vast advantage to the colleges; I mean, to those which frankly accept the position of intermediate colleges. First, they would secure more students; next, the endowment of these institutions would, in all probability, be greatly strengthened. Their work would then be understood by all thinking men to be not only useful, but *indispensable*. Next, the collegiate Faculties would enjoy a better position. At present, they are hampered by the necessity of mixing university work with collegiate work, and of trying to do this with means utterly insufficient. Still another advantage to the instructing body would be that where a professor does his work well in the intermediate college his fame would be carried at once by his students to the universities, and there would be a chance of his rapid promotion.

There would also be a great advantage to students in intermediate colleges. "Dawdling" and duplication of work would be greatly diminished.

The advantages to the universities would not be less. Not being burdened with young and immature students, they could apply all their resources to advanced instruction and research. They could do more and more to extend the field of knowledge; and men worthy of doing such work would not be required to take part in preparatory instruction which could be given by younger men. Many of us have seen professors

who, had they been in a foreign university, would have won great distinction, compelled to wear themselves out by hearing the recitations of Freshmen and Sophomores.

The good effect, then, would be seen in all three of the divisions of public instruction, and a good effect on any one member would act on the two others.

But it may be said that the officers of the existing colleges would dislike this system and oppose it. Probably many of them would; and still they would certainly be mistaken in doing this. The position of the head of a really good intermediate college, or of any professor in it, doing the work which he professes to do, and doing it thoroughly well, is infinitely higher before the public at large, and in his own self-respect, than that of the head of a college who is pretending to do university work and not doing it.

The question may be asked what, under this system, would be the status of the existing high schools and academies. The answer to this question seems to me very simple. The stronger of these would develop into intermediate colleges; the weaker would take rank among the better class of preparatory and grammar schools.

I am convinced that on every account this system thus proposed would be the best attainable in this country. It would give us as good a system as any in the world, and, when infused with American vigor and earnestness, would, I think, become the best in the world.

THE NATIONALIZATION OF UNIVERSITY EXTENSION.

PROFESSOR C. HANFORD HENDERSON.

Popular Science Monthly, New York, January.

I HAVE read with attention the editorial comment on university extension, published in the November number of this magazine.

If I may ask for a little further space, I should like to add a word concerning this proposition, and I am the more ready to speak because it seems to me that perhaps the editorial dissent is not so much against the proposition actually made in the article under discussion as against a proposition which *might* have been made, and was not, but which presented itself to the mind of the critic as he read.

It is objected that university extension must depend for its success upon individual zeal and public spirit—to which, of course, I fully agree—and that Government aid would defeat this purpose. But such a result is by no means necessary. It would depend entirely upon the way in which the aid was given. At present, university extension centres are established quite by private action, and the societies for the extension of university teaching simply coöperate with the local centre in providing lecturers, issuing syllabi, and the like. The local centre, be it remembered, meets all its own direct expenses. But the central office must meanwhile be sustained. At present, this is done in most cases by private subscription. It is a benefaction, and bounded by all the limitations of a benefaction. Now, under this arrangement, it is quite clear that a centre could be established only where there are people of means willing to make themselves responsible for the local expense, in case the sale of lecture tickets does not provide sufficient funds. The freedom of the individual to avail himself of university extension is, therefore, limited by the double contingency of local conditions and the facilities possessed by the nearest central office. In no case, it is to be observed, does the central office suggest courses, or pay for them.

Now, it was not proposed that Government should establish lecture courses in the arts and sciences, here and there over the country like so many intellectual post offices; but it was proposed that the establishment of local centres should be left, as now, to private initiative and enterprise, while the Government should simply assume the duties of the central offices, on

a larger and more liberal scale. The work promises to be much too large for private enterprise, and, since it does not pay for itself, it cannot, in private hands, be thoroughly and systematically done with regard to the country at large. The movement would not be pauperized or degraded by such nationalization. There would be the same play for individual zeal and public spirit as now. But there would be this difference: it would everywhere find established and adequate coöperation, where now it finds only special and metropolitan coöperation.

I think the experiment would not be very dangerous, and need not be very expensive. Once established, these district central offices of the Department of Education, might with perfect propriety go a step further and provide, under suitable conditions, for part of the expense of an extension course where the proceeds from the sale of lecture tickets were not sufficient. With the people themselves directly creating each centre, electing their own subject, choosing their own lecturer, and paying for all or part of the local expense, I really do not see how the movement could become commonplace or mercenary in its character, by being systematized under natural auspices.

Like most lovers of freedom we are often too jealous of it to use it. The chief incapacity for greatness in republican administration is, that we are at heart cowards. We make our own government and then act as if we feared that it might turn again and rend us; and this tendency is fostered by the current belief, that American politics is very corrupt. Undoubtedly it is corrupt, but it will bear comparison with the activities of private life, with banking and mining enterprises, with railroads and telegraphs, with buying and selling. In view of the experience of the nation I do not think that university extension need fear corruption, by being included in the portfolio of the incoming Secretary of Education.

I have briefly tried to answer the expressed objections to the nationalization of university extension; but these do not represent to me the gravest of the possible objections which might be urged, and I am also disposed to believe that, under the editorial comment there was a more fundamental dissent in mind. The question, I take it, is not what sort of a servant the government has been in the past, but the deeper question of the proper function of government. Had experience shown the public service to be relatively poor, instead of being, as I believe, relatively good, I should still advocate its ministration, if social studies led to the conclusion that public serving is desirable. The remedy would then lie, not in abolishing the service but in purifying it. On the other hand, had experience been most favorable, more favorable by far than it has been, and could it be shown on sound theoretical grounds that such governmental activity is mischievous, and likely to lead to encroachments upon ultimate personal liberty, it would be one's clear duty to set one's self resolutely against the public convenience, and abolish such dangerous service.

LITERATURE.

FERDINAND BRUNETIÈRE.

Revue des Deux Mondes, Paris, January 1.

SOMETHING which I read very recently seems to furnish a good text for a few observations about literature. What I have to say, while possibly not new, may serve to correct some erroneous ideas which, I imagine, are more generally prevalent, especially among young people, than is commonly supposed.

The text to which I refer says, among other things, that what is called the world of letters is, in truth, naught but a professional syndicate, which manufactures dramas, novels, and comedies ending invariably with a duel, an assassination, a suicide, or a marriage; that a day will arrive when esteem and renown will come, for the most part, to the politician or

the soldier who narrates with simplicity what he has done; to the ingenuous philosopher who expresses with sincerity what he thinks; to the honest witness who relates what he has seen; to the traveler, who, returning home from afar, shall tell us in good French, "I was there, such a thing happened to me."

If the question be not too indiscreet, I should like to ask the author of this text, how many of those whom he calls "ingenuous philosophers" he is acquainted with? How many of these "soldiers" or "politicians"? For one Ségur or one Marbot—since these are for the moment in favor—does he dream how many authors there are of military memoirs, whose simplicity does not prevent their being wholly unreadable?

"It is a trade to make a book, just as it is to make a clock," said La Bruyère long ago; and with this declaration, during the two centuries of literature which have passed since then, no fault, so far as I know, has been found. Is it necessary for me to point out the patent fact that no trade improvises or invents itself, that of *litterateur* no more than that of lawyer, and still less that of dramatic author or poet or novel-writer? Everyone knows, or ought to know, that an intrigue of a drama or a novel, even if it has to end "invariably" in a suicide or a marriage, is not for that reason easier to arrange than the manner of conducting a lawsuit, which, not less "invariably," ends with being either won or lost. The "gift," as it is called, accounts for little or nothing, unless it be supplemented by labor, by patience, and by time. No apprenticeship is longer or more laborious than that required by the art of writing, and how many of us work at it for thirty or forty years and die without having acquired it thoroughly? Not only that, but the "trade of letters" is one of these rare pursuits, the only one perhaps, in which, in regard to perfection, if you cease to advance, you do not stand still, you retrograde.

Let us leave the Academicians to tell the old generals and the young ladies who travel, that they have only to relate with simplicity—the first, what they have done, the others, what they have seen—in order to obtain esteem and renown forthwith. No, young ladies; no, old generals; thank those who tell you this, but do not believe them; nor you, most of all, young people of either sex. Old Boileau was right. Literature is an art; and if there is no art without a little inspiration, remember that no more is there an art without a "trade," which serves, in some fashion, to support the art. In order even to equal the farce-writer whom you hiss, the novel-writer whose book you throw into the waste-basket, do not imagine that you have only to will so to do. If you try and do not succeed—if esteem is slow in coming, and renown slower still, do not blame anyone but yourselves; accuse nothing nor anybody save your own incapacity, and do not persuade yourself "that the public would erect statues to you," if only you had in your favor the following of a society, the fellowship of a school, the decoy of a name, the patronage of a review, or the applause of a newspaper.

What are the reasons, however, for this new disdain of literature; the reasons which are given, and those which are not given? Who will believe that we ought to make writers confine themselves to their art or their trade, as we expect of military men, engineers, and *savants*? The reigning malady is rather to be ashamed of one's art or trade, and, in all cases, to want to get out of it. *Mascarille* becomes an author; professors of rhetoric take part in reforming the world; and if under-prefects make verses, and engineers write dramatic criticism, that does not appear to me to be a compensation. Let me speak still more plainly. We are in need of nothing so much to-day, save laborious workmen, as of conscientious artists—painters or poets, dramatic authors or novel-writers—who will concentrate all their ambition, their glory, and their duty on keeping within the provinces which the name of their art holds forth. Everybody thinks himself equal to everything. The fact is ignored that in every trade, no matter what, the

man who performs his task in a superior manner is rare. People do not seem to want to understand that in a well regulated society, as there is nothing superior to a good worker in ebony who does good ebony work, to a good engineer who makes good roads and good bridges, to a good architect who builds good houses, so there is nothing superior to a good *littérateur* who makes good literature. It is not alone the posts of distinction which require the services of a whole man; and at this end of the century to which we have come, I am not aware of any trade or art which does not claim from those who are engaged in it all their application, all their intelligence, and all their activity.

SCIENCE AND PHILOSOPHY.

PHOTOGRAPHY APPLIED TO MOVING OBJECTS.

JACQUES PASSY.

Revue Scientifique, Paris, January 2.

ARTISTS who have desired to catch exactly the attitude of a man or an animal in motion have always met with great difficulties. It is known that Meissonier, scrupulous observer that he was, wishing to study the paces of the horse, had made a little wagon which followed the movements of the animal. In this way he was always in the same position in relation to the horse and could study the repetition of the same movements. Such methods, however, are complicated and can only facilitate, without rendering useless, the task of the memory.

With the progress of instantaneous photography it appeared as though difficulties and uncertainties would disappear. We were going to have in hand, it was thought, an irrefutable, permanent document which would render us capable, not only of correcting and controlling the perceptions of the eye, but even of noting movements which theretofore had escaped observation.

It does not appear that this process has produced, from an artistic point of view, the results which were expected from it. The attitudes given by photographs often seem forced, improbable, sometimes grotesque. There are even cases which are hard to understand, and in which it is uncertain whether the animal photographed is walking or running. Moreover, artists who reproduce exactly the attitudes of animals as shown in photographs, have often been accused of unreality or exaggeration. Some artists have given up the use of photographs; others, persuaded that photography "cannot deceive," have persisted in the use of it, despite the opposition of the public and the critics.

It is very certain that photography can reproduce only what exists; it is equally certain that it often reproduces aspects which we do not see. Whence comes this disagreement between that which is and that which we do not see? How does it happen that attitudes taken from the living subject do not always give us the impression of reality?

This disagreement is due to several causes. One of them is that, when a man or an animal moves before our eye, we observe more particularly the attitudes which show the movement, and neglect those which are common to both it and repose. This is not surprising; in general, we perceive, first of all, what we are interested in perceiving, and neglect what is without interest for us at the time. When we are reading, we do not remark the various shades of expression, and hardly the typographical errors; we pay attention to the sense of the words only. So, in observing movements, we pay no attention to a multitude of indecisive, insignificant attitudes; we perceive there only what is truly characteristic of such or such a movement—characteristics which serve to make us comprehend it.

Still further, I think that habit and convention go far to make up our idea of what is real or unexaggerated. If photography often shocks us, it is because it reveals to us positions which differ widely from those commonly admitted and reproduced by painting. Convention plays a considerable part in the arts of design. In regard to this I have made numerous experiments with children, and I have observed among them a pronounced tendency to draw by routine. If, for example, you place a person before a child and ask it to draw that person, you will perceive that the child does not copy at all what he has before him, but reproduces mechanically a quite conventional type which he has in mind, and which is the classical "good fellow" which his parents have drawn to amuse him. This type, which the child has imitated, has become by degrees a sort of symbolic notation, which dispenses with the necessity of using his own observation.

This tendency, so exaggerated among children, certainly exists in adult men; it is manifested especially in the representation of movement, by reason of the difficulties which in this case accompany the observation of nature. Certain artists having depicted walking and running by certain attitudes, these attitudes have been reproduced by other artists, have been transmitted from generation to generation, and have become conventional. They symbolize walking or running rather than really represent those movements. Thus we have reached the point, not only of reproducing in the same manner certain attitudes of walking or running, but of thinking that there cannot be any attitudes save those reproduced. These conclusions are confirmed by Greek and Japanese art. The Greek artists knew nothing about studio life; it is not even certain that they had professional models. These Greek artists, however, had before their eyes, in the gymnasium, the human body in movement, boxing, leaping, running, dancing. These movements interested the artists of Greece, not only as artists, but because they themselves were, or had been, athletes and gymnasts. In that way Greek sculpture shows sincerity of observation, an exact expression of movement as well as repose in the human body. So the Japanese artists depict, as photography shows, animals, birds, fishes, turtles, cats, in all positions with extraordinary truth to nature. The flight of birds is shown in their drawings by the lowering of the wings, a position exactly the reverse of that employed by our artists. It is clear that if the eyes of the Japanese can note these positions—for it certainly was not photography to which they are indebted—they are not too fugitive to be perceived, and that they are not without value from the point of view of the expression of movement.

I do not pretend to decide how much use artists should make of instantaneous photography. That is a question for the artists themselves. I think, however, I may be allowed to say, that photography can be a great aid in the education of the eye and in familiarizing artists with the laws of movement. While the human body has its laws of proportion and equilibrium in repose, it has likewise in movement, laws which the study of the immovable model does not reveal. The great painters of movement, Rubens, Delacroix, made little use of models. They have been reproached with certain inaccuracies, declared to be the result of not using models. It is far from being proved that these reproaches are always well-founded, and that these pretended faults were not simply certain forms which their eye, specially trained to read movement, had perceived and retained. In the model of the studio, not only do the muscles not act in the manner desired, but their action is an effort to preserve the pose, and thus they are found to express very strongly immobility, while the gesture expresses action. This contradiction is evident in many works of art, especially perhaps, in the works of David and his school, so noted for their coldness. Objects in their paintings are moving, of that there can be no doubt, but the movement does not seem spontaneous.

THE BICYCLE IN THE TREATMENT OF NERVOUS DISEASES.

GREME M. HAMMOND, M.D.

Journal of Nervous and Mental Diseases, New York, January.

EXERCISE for nervous affections should preferably be taken out-of-doors. It must be combined with pleasure and should be prescribed not only with the view of strengthening the muscles, but also for its effect upon the mind—which is often of the greater importance. The feeding of the mind on self and the continual mental introspection which is so common in neurasthenia, hysteria, and hypochondria should be combated by prescribing an exercise which necessitates the pleasurable concentrating of the mind on what is being done, something demanding a certain amount of skill for its successful accomplishment, and which therefore diverts the thoughts from morbid channels, stimulates the mental faculties in a normal direction, and engenders a feeling of brain-rest and mental refreshment.

Such results can be obtained by proper use of the bicycle. The facility with which its use is learned, the exercise of skill required, the exhilaration which comes from rapid motion, the continual change of view, and the exercise of almost every muscle of the body, make it an apparatus which not only develops the body, but which is far more potent in stimulating a healthy cerebral activity and in arousing the mind from a lethargic condition than any medicinal remedy known to me. It is immeasurably more satisfactory and efficacious than any apparatus to be used at home.

I have prescribed the systematic use of the bicycle in sixteen different instances. Three of these were cases of paralysis due to anterior polio-myelitis; one was a case of paralysis resulting from multiple neuritis, and one was a case of hysterical paralysis with slight contracture. Six were cases of neurasthenia. The twelfth case was one of sexual perversion, and the thirteenth was one of abnormal sexual appetite.

[Dr. Hammond gives a statement of the cases in detail, dwelling upon important features in the history and treatment of each, and says that the use of the bicycle has been of very decided benefit in every one of them.]

In an individual with a strong and vigorous body, who is accustomed to take much outdoor physical exercise, small annoyances, and even troubles and griefs of considerable magnitude, are borne with a courage and fortitude unknown to the physically undeveloped. The buoyancy of spirit of the strong and healthy rises superior to the onslaught of troubles; while the individual of sedentary habits, or who has never felt the courage which accompanies health and strength, succumbs sooner to the troubles which fall to the lot of every man and woman. Symptoms of nervous exhaustion follow as a matter of course. The plan of treatment for such cases is to strengthen the mind and the physical system at the same time. With increasing strength come greater courage, perseverance, and tenacity of purpose. Patients return from their bicycle rides physically tired, but mentally refreshed and hopeful.

The cases cited are not by any means the only ones in which the bicycle has been advantageously employed; but they represent three different classes of disease, all of which were benefited by the bicycle, and yet in each the manner of using it was different. What would have been immoderate in one class, was attended with good results in another. For the guidance of those who may consider it expedient to use the bicycle as a remedy, the following suggestions may be useful:

It is best in most cases to have the patient taught privately. If the lessons are taken with only the patient and the teacher in the room, all feeling of nervousness and trepidation soon vanishes, giving place to enjoyment and exhilaration. The teacher should be discriminating and understand that he is not only giving a bicycle lesson, but dealing with a case of sickness. All physicians who desire neurasthenic or hysterical

patients to take lessons, should carefully instruct the teacher in regard to his management of the case.

A bicycle should be carefully selected, and combine fine workmanship with fine working, non-squeaking parts, and with a comfortable saddle and the American or Thomas tire. One of my patients, a hysterical man, was one day so annoyed by the continual "squeak, squeak" of his pedal, that he finally burst into tears, dismounted, left his bicycle in the road, and returned home in the cars in a highly hysterical condition.

In riding the body should not be inclined forward, except to a very slight degree. In racing, greater speed can be obtained by bending far forward; but the invalid in search of health is not seeking especially to attain great speed. He should sit in a natural, easy position, with the chest out and the head well up, so that respiration can be carried on to the best advantage.

If physicians would intelligently prescribe the bicycle, they would often find the good results greatly exceeding their expectations.

HYPNOTISM AND HUMBUG.

ERNEST HART, M.D.

Nineteenth Century, London, January.

HYPNOTISM, which is now the subject of much intelligent and well-directed modern research, and is also, unfortunately, the plaything of a class of wandering stage performers, is the lineal descendant of many ancient beliefs.

[After stating many facts and incidents relating to his own investigations and experiments, in the course of which he discovered that he possessed hypnotic powers of a high order, Dr. Hart says he instituted for himself a series of control-experiments, the results of which, and the conclusions led up to thereby, are given in this paper.]

Let me explain what we mean by control-experiments. Those which I instituted consisted in eliminating precisely those elements which were supposed to be the efficient causes of the phenomena produced. Thus the first and most efficient cause of this mesmeric, hypnotic, magnetic, or electro-biological condition of the subject was generally assumed to be the will-power of the operator or some fluid, magnetic or electrical, psychical or other, emanating from the operator or from some object he had touched, or which he had otherwise impregnated or invested with an influence, or fluid, or power proceeding from himself. The first thing I did was to ascertain whether there was anything electrical or magnetic in the phenomena. The most delicate electrical instruments showed that there was not. In the second class of control-experiments I eliminated my will in one set of experiments, and in another set it in direct opposition to the result to be obtained. First I did away with all passes or gestures, and simply sat in front of my subjects in a mental attitude of indifference and curiosity. I did not will them to sleep, but I allowed them to look at me, or at a coin, or at a silver spoon strapped six inches in front of the eye, or at the tip of their own nose. The same results were attained. I went further. Staying at the well-known country-house in Kent of a distinguished banker in this city, formerly member from Greenwich, I had been called upon to set to sleep, and to arrest a continuous barking cough of a young lady who was staying in the house, and who was thus a torment to herself and her friends. I sat her down in front of a lighted candle which I assured her that I had previously mesmerized. Presently her cough ceased and she fell into a profound sleep, which lasted till noon of the next day. No one had been able to awaken her, and I found great difficulty in doing so. That night I sat opposite to her at a large dinner party, and she presently became drowsy, and had to be led from the table, alleging, to my great confusion, that I was again mesmerizing her. She became so susceptible to my supposed mesmeric influence that it was found expedient to take her to London, and catching sight of me through the car window at the station, she went into a sleep which lasted through the journey, and recurred at inter-

vals for several days afterwards. This was the history of a candle supposed to be invested with mesmeric influence, and therefore, acting as though it were. I may add that when I proceeded to a more active and direct intervention of my will, opposing sleep, the results were not affected negatively. So long as the person operated on believed that my will was that she should sleep, sleep followed. The most energetic willing in my internal consciousness failed to prevent it, where the usual physical methods of hypnotism, by stillness, repose, or a fixed gaze, or the verbal order to sleep were employed.

Thus, then, we have arrived at proof that the condition produced in these cases, by whatever term it may be designated, is always subjective. It is independent of passes or gestures; it has no relation to any fluid emanating from the operator; it has no relation to his will, or to any influence which he exercises upon objects; distance does not affect it, or nearness, or the intervention of any conductors or non-conductors, whether silk or glass or stone, or even a brick wall. We can send the order to sleep by telephone or by telegraph. We can practically get the same results while eliminating even the operator, if we can contrive to influence the imagination or to affect the physical condition of the subject by any one of a great number of contrivances.

What does this mean? In answering, let us first recall something of what we know of the anatomy and localization of function in the brain, and of the nature of ordinary sleep. The brain is a complicated organ made up internally of nerve masses, or ganglia, of which the central and underlying masses are connected with the automatic functions and involuntary actions of the body, while the investing surface shows a system of complicated convolutions rich in gray matter, thickly sown with microscopic cells in which terminate the nerve ends.

(Concluded next week.)

RUST AND MILDEW IN INDIA.
THE LATE A. BARCLAY, M.B., F.L.S.
Journal of Botany, London, January.

IN the course of my studies, now extending over several years, on the group of parasitic fungi known to botanists as the Uredineæ, my attention has naturally been directed to those species which attack cereal crops, and are so destructive of them. Indeed, as Mr. H. L. Bolley, of the Agricultural Experiment Station of Indiana, says in a recent bulletin: "There is, perhaps, among the numerous diseases of our cereal crops, not one that is, or can be, of more disastrous consequences to the farmer than the various species of rust which attack his field crops." Yet it is astonishing how little attention has been paid in India to this source of loss, sometimes enormous, and always, as appears probable, considerable. Other fungi have been the cause of immense, and sometimes total, destruction to other crops, as the vine, potato, and coffee; but, although these have justly attracted much attention, I do not think anyone of them can compare in importance with the rust and mildew of cereal crops, both because a failure of the other crops named withdraws a direct supply of luxuries only, which are not usually enjoyed by the actual producers, and because rust and mildew are a source of constant loss, and directly affect the staple article of food of the laborers in wheat-producing areas. We have not, so far as I am aware—and I have looked carefully in every direction for information—even the crudest approximate estimate of the geographical distribution of the pest. Still less have we any knowledge of the actual amount of loss sustained in the outcome of grain, either from attacked fields or from individual plants.

With regard to the geographical distribution of the disease, there can, I think, be no doubt that it exists wherever wheat is grown. This statement is not a mere haphazard conjecture, but is based on the known distribution of the parasite in other parts of the world. Thus we know that the disease is extensively prevalent in Europe and the United States. It is also

known to occur over large areas in Australia, so much so that Prof. F. M. Webster, the United States representative at the Australian exposition, declares that in some of the Australian colonies the raising of wheat, oats, and similar cereals has to be almost abandoned, because of the prevalence of rust, where otherwise crops above the average could be produced. Doctor H. E. Stockbridge, the Director of the Agricultural Experiment Station of Indiana, who was lately in the service of the Government of Japan, says, "that in the northern part of that country, where the government has made costly and strenuous exertions to supplant rice culture by the growing of wheat, the latter crop is frequently utterly ruined, and, on the average, damaged to the extent of twenty per cent. by the very general prevalence of rust." Doctor Frank says the fungus is known at the Cape of Good Hope, and, indeed, that it appears to accompany crops throughout the world.

From all this testimony alone we might safely assume that the disease is extensively prevalent in India also. There is some direct evidence, however. As long ago as 1839, Captain Sleeman, a high authority, reported immense destruction of crops from this disease in certain districts. From that date to the present day there is an uninterrupted chain of testimony as to the existence of the disease in certain provinces, much worse in some years than in others. There is no doubt in my mind that the parasite is widely prevalent.

I may next proceed to guess the magnitude of the loss sustained in India in wheat alone. Mr. W. C. Little, an English farmer, estimated the actual money loss of the farmers of the counties around Cambridgeshire from mildew in 1881 at £4 an acre. Mr. H. L. Bolley, of Indiana, considers that one-hundredth part of the wheat crop is a low estimate of the actual loss from rust in the wheat fields of Indiana. The average annual wheat yield of the United States is placed at 512,763,500 bushels. Putting the value of this crop at eighty cents a bushel, the total annual loss to the wheat producers of that country reaches the astonishing figure of \$4,102,108, an estimate which Mr. Bolley considers low. I have already said that in Japan the crops on an average suffer a loss of twenty per cent. from the same cause.

In regard to India, if we base our calculation on the exceedingly low estimate of Mr. Bolley for Indiana, namely, one hundredth part of the crop, we arrive at the following results:

The estimated amount of wheat produced in the whole of India during the year 1888-89 was 6,510,797 tons, raised from 26,508,000 acres, and the value of this crop at the rates adopted on the Inland Trade Returns is, in United States money, about \$205,095,831. As, however, I have no direct evidence that rust is universally prevalent throughout India, I prefer to estimate the loss in those parts of India in which I know that the disease certainly exists, namely, in the Punjab, Northwestern Provinces and Oudh, Central Provinces and Berar. In these parts the average area under wheat cultivation during the four years previous to 1888-89 was 16,734,000 acres, and the amount of wheat produced in 1888-89 was 4,354,869 tons. This was valued at about \$148,076,297, and a loss of one-hundredth means a loss of nearly \$1,500,000 annually to the wheat producers of the area. I think there is no doubt whatever that this loss is considerably underestimated, and that it is much more likely to be five times as great. This last statement is based upon direct observations made by me upon the pernicious effect of the parasite upon healthy plants. I found in certain cases that there was a loss of 200 per cent. in individually attacked plants. I received from Jeypore two ears which, to outward appearance, were as full looking as healthy ears, and yet I obtained from them only thirty-seven miserably shrivelled-up grains, which were equal in weight to four round grains only. In these there was a loss of 500 per cent. These, and a large number of other experiments made by me, cannot warrant any exact statement of the loss on the whole wheat crop in India, but they certainly go far towards proving that the loss must be very large.

THOUGHT - READING.

DR. ALFR. LEHMANN.

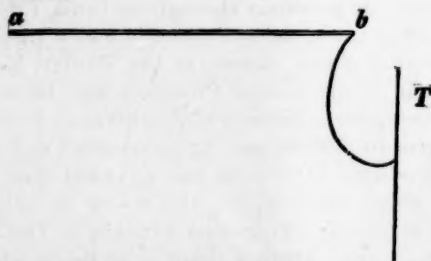
Naturen og Mennesket, Copenhagen, No. 6.

THE explanation of the phenomena of Thought-Reading rests upon the following facts: (1) It is not possible for any one to hold the arm, even for a short time, absolutely still in a certain position; (2) the involuntary minute movements of the arm, usually unknown to the individual, are caused by the respiration, or the circulation of the blood, but are also conditioned largely by the general mental state of the individual.

A large part of the Thought-Reader's experiments rests upon these involuntary movements, and he is accustomed to study them. Any one can make the experiments, even without much practice, provided he can find a nervous person, not able to control his muscles. The following experiment can be done successfully: Lay a number of cards upon the table and ask a nervous person to concentrate his thoughts upon one of the cards. Take him then by the hand, and point successively to the various cards, slowly going from one to another. Usually, when coming to the right card, you will perceive a considerable movement in his hand, and you cannot be in doubt as to the card he selected. The thought-readers cannot guess the thoughts of the man who is able to control his muscles. Preyer offered himself to all Europe's famous thought-readers, but none of them could ever guess his thoughts.

But this is only one side of the question. Besides the involuntary muscle-movements, there are others. Some movements are produced by Suggestion. Let some one take a watch by its chain and hold it pendulous in the hand, with the arm outstretched, and the watch will soon begin to swing from one side to the other. The swinging movement can easily be controlled by Suggestion. I have made the experiment several times, and always with the same result if there was no direct opposition. All that is necessary is to move the finger to and fro under the watch and say, that it will and must move thus and so. Before long the swinging assumes the indicated direction. If you suddenly change the finger's movements to the circular, the watch will take the same motion.

These facts explain various experiments common among thought-readers. When a hidden object is to be found, it is not the thought-reader who runs away with the person experimented upon, but it is the thought-reader who is run away with. When he goes in a wrong direction, he meets a gentle opposition, and when he strikes the right path, he is encouraged to continue in it.



a b is a slender stick, carrying a long, bent steel needle, the point touching the slate *T*.

There is yet another group of movements which is closely studied by the thought-reader, though they are totally unknown to anybody else, at least not till attention is called to them. It is verily true that thinking is silent speech. Each idea expresses itself in movements of the muscles. We have all observed the speech-movements which accompany our thinking when we meditate how to express ourselves. To prove this, Preyer invented a very ingenious, yet simple, instrument of which he fastens one end upon the back of the hand, the other resting upon a slate. When the arm is stretched out, and the person thinks intently upon some word or figure, that word or figure will be written upon the slate. [See cut.]

RELIGIOUS.

THE RELIGIONS OF THE FUTURE.

JAMES DARMESTER.

Revue Bleue, Paris, January 9.

1.

FOR nearly a century, France and Europe have been in quest of a new god and have hoped to hear in all the winds the echo of the good news to come. They have need of this good news, not only because humanity must have a faith, but especially because it must have a moral guide. Every religion, which is swallowed up as in a gulf, be it even to the advantage of a better faith, drags morality with it for a time into the abyss, and the modern conscience, in tearing up Christianity by the roots, has also torn up itself.

Hence the lament which fills our age, the lament of the orphan who has no longer a heavenly father to speak to him and to guide him. It is heard from one end of the century to the other, beneath the tumult of wars and revolutions, beneath the triumphal shouts of science, beneath the sarcasms of egotism and skepticism, beneath the unceasing noise of the life which runs its course. The century near its close takes to murmuring words of faith; goes in quest of a revelation from Ibsen to Tolstoi, from Buddha Gaya to Fiesole; salutes with magnificent cries the formless god who comes not, or tries to join hands for a *credo* in which it no longer believes.

Twenty-six centuries ago, in a like crisis, which stirred the conscience of a petty, half-savage tribe in Judæa, a voice cried aloud:

Behold, the days come, saith the Lord God, that I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and they shall not find it.

In that day shall the fair virgins and young men faint for thirst.—Amos viii: 10-14.

To-day also the fair virgins and the young men look in vain from sea to sea; from no rock bursts forth a stream to quench the thirst of the soul; the divine word is not in Ibsen, and is not in Tolstoi, and neither from the north nor from the east comes light.

Religion is, or ought to be, the highest expression of science and of the human conscience. That is what religion was at first, under a mythical form and a divine figure. When, however, a religion is once completely organized in faith and rites, there comes a day when the science and the divine conscience which are contained in the religion, contradict the science and the human conscience which changes and marches forward. When the Roman Catholic Church ill-advisedly threw down the gauntlet to science, the issue of the controversy could not be doubted. When once the Biblical cosmogony, so unwisely made a vital point of faith, was disproved, the essential dogmas of Christianity were in danger. In France, the victory of the Roman Catholic Church over Protestantism hastened the fall of Christianity, by leaving only parties of extreme views. Louis XIV., in revoking the Edict of Nantes, revoked Christianity itself.

While the battle between science and Christianity was at its height, science—free thought, philosophy, free investigation, by whatever name you call it—thought that if it were once victorious it would replace its rival. Before even the victory was complete, disillusion came.

Science wins man, but does not direct him; it lights up the universe for him to the most distant limits of the stars, but it leaves night in his heart; it is invincible and indifferent, neutral, immoral.

True science, that which works not for a recompense, but is an end for itself, which ennobles itself with all the beauty of the universe, what will it say to the man who comes to ask its directions for his life? Science thought itself the queen of the world, and when the Christian, de-Christianized, comes to it

and says: "Thou hast blown on my Christ and reduced Him to dust; thou hast closed to me the avenues to Heaven, and made life for me a thing without object and with no outlet: well, replace what thou hast taken from me; tell me what shall I do with my life? I will obey thee blindly, command!" Science is troubled, stammers, and recognizes, with confusion and terror, that the only thing which it has to say, its grand discovery, its last word in regard to human destiny, are the very words which hovered over the religion which it has condemned: "This world is not worth the trouble." Give commands to humanity! it knows not how to; it cannot; it dares not; it would lie.

Amid this mingled omnipotence and this powerlessness of science, all the moral world decomposes around it. All the principles by which men and society live are required to justify their validity by demonstrative reasoning; and, as these principles are not based on demonstrative reasoning, they are condemned, and go down. Before science, handled by people lacking in conscience, everything which can be explained is justified, and man, sprung from the brute, is pardoned when he returns to it.

Now, the truths which will save us, have not yet to be discovered. They run about the streets, but ghastly and bloodless. To become again living and triumphant realities, they must be called back to us by a voice which "speaks with authority." The voice which came eighteen hundred years ago is silent, because a portion of its words have been set aside; words uttered to aid the world to die and not to aid it to live—words weak in their influence over a world famishing for justice, for life, for light. And now behold humanity, unknown to itself, climbs again towards the highest source; towards those who were the masters, badly understood, of Christianity and of whom all of us are the disciples, "who are searching for a God without a priest, a revelation without prophets, a compact written in the heart."

In climbing towards these masters of Christianity, humanity does not fall back twenty-six centuries; they were twenty-six centuries in advance. Humanity in their time was too young to understand them and they could wait without fear, sure of the eternity of what they said, and that the human race, in its march toward the future, would be obliged to pass again by the mountain and ascend from Golgotha to Zion.

ANTI-SEMITISM AND CHRISTIANITY.

DR. JOHANNES MÜLLER.

Saat auf Hoffnung, No. IV., 1891.

ANTI-SEMITISM is steadily and rapidly on the increase. Only blindness can fail to see that the tide is constantly rising. Fully nine-tenths of the German people are imbued with its spirit, and only the superficiality and opportunism of our generation has prevented its still further spread. This singular phenomenon of modern social and religious life is not the revival of mediæval hatred of Judaism on religious grounds. It is really not a religious movement at all, but a social agitation, based chiefly on economic grounds. Its non-religious character is evident from the fact that a large proportion of the anti-Semites are outspoken opponents of the Bible and the Christian religion. The movement has its origin in the character of modern Judaism, in its crusade to gain control of all the leading factors and forces that control the thought and life of the day, such as literature, education, politics, the press, and particularly the finances, and to do this by manners and methods not acceptable to non-Jewish people. The facts in the case are undeniable. The ambition of the Jews is to secure the controlling voice in the ups and downs of modern life. That they have secured an influence in this direction altogether out of proportion to their numbers, is amply evidenced by statistics and facts. Therefore the anti-Semitic agitation is, to use the words in which the official programme is often given, "the Christian and national reaction against the Judaizing and Jewish supremacy in the German people." While acknowledging the justice of a systematic crusade against this growing power of Judaism, detrimental to Christian civilization and the church, especially since the Jewish thought and action of the

day in its aggressive features is directed by the "Reformed" or unbelieving modern Judaism of the West, the claim of anti-Semitism that it represents Christianity is totally false. It would be a dangerous ally to the cause and work of the Christian church. Its aims and methods are carnal, and its manners are such as to engender only hate. It does not operate in the spirit of Christ. While the Church sees and deprecates the power of modern unbelieving Judaism, it can see a remedy of this evil only in the establishment of better principles and conduct in the Jews themselves, which is identical with their adoption of Christianity. In other words, the church must seek to bring the Jews to an acceptance of the Nazarene as their Messiah, and to an adoption of his ideals and teaching for their conduct in life. It is, accordingly, the Christian's duty to preach, pray, and teach, and not by outward force merely, to suppress the power of Judaism. This does not naturally prevent his using his right and vote as a citizen to secure the passage of measures for the suppression of usury and other evils arising out of this power of the Jew. The true and permanent solution of the Jewish question lies in the conversion of the children of Abraham. This is the only correct anti-Semitism of the Christian church.

MISCELLANEOUS.

THE ROMAN CATACOMBS.

THE RIGHT REVEREND MGR. ROBERT SETON, D.D.

American Catholic Quarterly, Philadelphia, October-December.

THE word *catacomb* is not of Christian origin, and all derivations of its meaning are conjectural and uncertain. Subterranean Christian cemeteries, similar in general design to those of Rome, and which archæologists agree in designating by the generic name of catacombs, existed throughout the Roman Empire; in the East at Antioch, Alexandria, the island of Cyprus; in Africa in the cities along the Mediterranean coast; in the West, at Naples; at Messina, Syracuse, and other towns of Sicily; in Tuscany, particularly at Chiesi; in the island of Malta, in Spain, as at Elvira, Saragossa, Seville; among the Gauls, as at Aganum (now *Saint-Maurice*), at Cologne, at Treves.

The soil in the immediate vicinity of Rome is formed of materials which are of igneous or volcanic origin. There are three distinct formations: First, the *Tufa litoide*, which is very hard and admirably suited for building purposes; second, the *Pozzolana*, which is very pliable and sand-like; third, the *Tufa granulare*, which combine cohesion and facility of working. It is in this sort of hard earth and semi-rock that the Christian subterranean cemeteries called catacombs were hollowed out. It possesses just enough consistency to admit of being cut without caving in, and is of such a porous nature that any water quickly drains off, leaving the galleries dry, warm, and healthy. It was, therefore, admirably adapted for the reception of the dead and for the purposes of reunion, for which it was used after being excavated with much labor and ingenuity into the proper forms. We believe it was a special Providence which put ready to the hands of the persecuted Christians such a material; for whereas all the works, paintings, inscriptions, and sculptures of the early Christians above ground—and there must have been many—have perished without leaving a trace behind them, this buried mine of archæological treasure, by its very obscurity and difficulty of access has been preserved to all future generations.

In the form or internal arrangements of the catacombs, we distinguish galleries, graves, crypts, shafts for admitting light and air, stairs, and chambers. The average height of the galleries is about eight feet, though sometimes they are as high as twelve or fifteen feet. Their width is usually no more than three feet, so that two persons approaching from opposite directions could hardly pass except by backing up to the approaches of the oratories and other places of assembling.

which are very numerous. There are several, sometimes as many as five galleries, running one above the other, and connected by steps cut into the tufa; light and ventilation being ingeniously provided by funnel-shaped apertures running up and opening into the Campagna above. Artificial light, by lamps and tapers, was, however, always required to dispel the gloom in which only the general outlines and direction of things could otherwise be distinguished. Father Marchi, whose special study was the catacomb of St. Agnes, calculated that if all its galleries were put together they would measure a length of sixteen miles; and Michael de Rossi gives it as his opinion (which is that of the first authority in the world on the subject) that if all the galleries of all the catacombs around Rome were protracted on one line they would extend five hundred and eighty-seven miles. Father Marchi has calculated that the catacombs contain seven million graves, but recent discoveries make it probable that his figures are much below the actual number.

It was only in times of persecution and on unusual occasions that the offices of religion were performed in the catacombs. After the conversion of Constantine, oratories and churches were erected near the entrance to the principal catacombs. Thus was raised St. Peter's over the cemetery on the Vatican hill and many others. In laying the foundations of these edifices, many graves and many mural paintings had, unfortunately, to be sacrificed, because the workmen had to cut down to a lower level until the actual tomb of the martyr was reached; and if this tomb had been constructed during one of the later persecutions it would be in one of the lower galleries; for in excavating a catacomb the work was always commenced with the uppermost gallery.

The graves in the catacombs were cut horizontally into the sides of galleries and chambers, in rows or tiers like the berths in a passenger ship. These graves thus superposed are sometimes as many as fifteen. As each grave was occupied, it was closed either with a marble slab or with some flat tiles or bricks, and carefully fastened at the edges with cement. The name of the deceased was either cut in the marble or hastily scratched on one of the bricks at the time of closing the tomb. Some of the tombs are of sufficient depth to hold three or four bodies laid beside one another.

The little chambers in the catacombs were of various forms: circular, semicircular, square and even triangular. They were very numerous, and, like modern family vaults, were often used for the burial of some particular group of persons. At the end of every chamber was the principal tomb, beneath which generally reposed a martyr. Each one of these chambers could contain, on an average, seventy graves, affording rest for one hundred bodies of old and young.

THE FAILURE OF THE NILE CAMPAIGN.

ARCHIBALD FORBES.

Contemporary Review, London, January.

THE British public is aware, in a general way, that the Sudan expedition for the relief of General Gordon, commanded by Lord Wolseley, was a failure; but no one who has not studied the long-delayed "Official History of the Campaign," carefully "revised" as that work has been, can have any conception how profound and utter that failure was.

The whole business was one of amazing ineptitudes, of strange miscalculations, of abortive fads, of waste of invaluable time, of attempted combinations, which, devised in ignorance of conditions, were never within measurable proximity of consummation; of orders issued only to be changed, and dispositions indicated only to be altered; of lost opportunities, wrecked transport, and squandered supplies. One bright gleam of sunshine contrasts with the sombre background of administrative and strategical incapacity—the fine spirit, the loyal endurance, and stanch valor of the troops.

When first consulted by the British Government in April,

1884, in regard to a possible expedition for Gordon's relief, Lord Wolseley showed no marked wish for the employment of camel corps in the operations that might be necessary, but when his lordship reached Cairo in September his views on the subject materially altered, and he called for 360 footmen, and 740 cavalymen, to be converted into a camel corps. This force was locally increased by a hundred men of the Royal Marines, raising it to 1,200 men.

Of course camel corps were no novelty. Napoleon had a body of camelry in Egypt in 1799, and the Scinde camel corps, organized by Napier, and commanded by the dashing Fitzgerald, did brilliant and memorable work. Both those services were established for the specific object of making abnormally long desert marches at a greatly quicker rate of travel than infantry, or indeed cavalry could maintain. In the Scinde camel corps each beast carried a driver (*sirwan*) armed with a carbine, and a fighting man with rifle and bayonet, as well as the latter's blanket, great coat, and rations, a large leather water-bottle, and the bagful of *masallah* (pounded flour and spice) which sustained the camel on long journeys.

The work of the Scinde camel corps is historic, and can be attested by living witnesses, yet so strangely impenetrable is Lord Wolseley against hard fact when it is unwelcome, that in his "Soldier's Pocket Book" he writes: "I don't believe in any camel being able to do hard work over a desert country, where he will have very little water and food, with two men on his back."

His original estimate, as conveyed by his chief-of-staff to Sir Herbert Stewart, was that a baggage camel should carry 400 pounds thirty miles a day; and Stewart was instructed to select not the fastest but the strongest animals.

In selecting his men for the camel corps, the commanding general made not one but several mistakes. In requisitioning household troops and cavalymen for duty which essentially belonged to the infantry of the line, he betrayed his lack of touch with the real fighting men of the British army. The men were too heavy for the service; they were unseasoned; and months were lost in getting them from England—all difficulties which might have been avoided by drawing men from regiments already in Egypt. The requisition was made on the 11th of September, and at the end of October the details were only beginning to arrive in Assuan. The selected linesmen could have been there a month earlier. Marching up the Nile on camels, the whole camelry could have been at Debbah before the end of November. Debbah is on the verge of the great valley, the Wadi el Malik, filled at this season with grapes and shrubs, and belonging to the friendly Kababish Arabs. There, for three weeks the camel-warriors could have led a bucolic existence, and got their beasts into prime condition for long endurance of privation. When the time came for activity two marches would have brought them to Korti. The march from Korti to Metemneh could have been covered in eight days, and Stewart's command could have dealt summarily with the forces there, and in all probability have rescued Gordon and the remnant of his garrison. The still untaken Omdurman was then engrossing the attention of the Mahdi's army, for which he furnished employment until his capture on the 13th of January, 1885, when the Mahdi's whole force was at liberty to repel the English advance.

How came it, then, that the eager Stewart was only at Jadkul, midway between Korti and Metemneh, more than a week after he might have reached the latter place? Or, rather, to use stronger, yet not unwarrantable terms, by what mischance or default was Gordon allowed to perish in the wreck of Khartoum, when, with God's help and the zeal and courage of willing men, he might have been reached and extricated more than a fortnight before the fall of Khartoum on January 26th? The answer must be, because the Commanding General allowed end to be subordinated to means, and was not ready in expedients to retrieve the situation thus created. When

Lord Wolseley, having reached his fighting base at Korti, thought to make his swift *coup* of the desert march, which alone furnished the justification for his camel corps, he found he had not camels enough left to make the march "at one go."

On the afternoon of December 30th, Stewart left Korti with 2,200 camels, reached Jakdul, half way to Metemneh, in sixty-four hours, and then had to turn back to bring up his second relay, with which he reached Jakdul January 12th. Having formed a depot and left a garrison there, the expedition started on its march to Metemneh on the 14th, all combatants mounted, and with about a thousand transport camels he reached Abu Klea on the 16th, and would have reached the Nile on the 18th but for the fighting that intervened. But it was inevitable that he should encounter opposition; his first arrival in Jakdul afforded an indication of his route, and the Mahdi was now free to detach forces to oppose him.

On the authority of Mason Bey, it would have required 5,500 camels to move the column in a single trip, while only 3,300 were provided. The necessary deficiency could have been made good for £12 a head. It would thus seem that the failure of the expedition was due to a shortcoming in transport.

I have further taken the liberty to ascribe to the Commanding General a singular infertility of expedient in a crisis demanding resource and ingenuity. Given the paucity of camels, the force could have moved forward from Korti to Metemneh in eight days, two men to each camel, riding and marching alternately. Or the whole camel force might have been used for transport service, and the men marched forward on foot. Even in this way they could have reached Metemneh a week earlier than Stewart could have done, even had he not been opposed.

The "History" mentions that Lord Wolseley on his arrival at Korti expected to find there Sheikh Salah of the Kababish tribe with a number of camels, which that chief, according to the Mudir of Dongola, had undertaken to supply, but that no camels were forthcoming. That was the probable, indeed almost the assured, issue of negotiations through the agency of such a person as the Mudir.

The combat at Abu Klea, and the subsequent melancholy developments gave rise to a rapid sequence of contradictory orders on the part of the Commanding General, until the situation was such that all idea of pursuing the offensive had to be abandoned.

A GLIMPSE AT THE MUSEUM OF GIZEH.

HEINRICH BRUGSCH.

Deutsche Rundschau, Berlin, December.

EVERY Friday, which, for the Mohammedans, is equivalent to our Sunday, the museum is thrown open to the public without charge, and the extent to which the poorer classes of Cairo and its environs avail themselves of it, and the interest they exhibit, is simply astonishing. Even, although here and there a visitor, especially among the fair sex, may be prompted by mere curiosity to cast a glance on the brilliant halls, once the palace chambers of a viceregal harem, it is nevertheless true that the antiquities are the chief attraction for the masses, who appear to have given up the belief that their ancestors or predecessors were children of Satan, who had long since gone to perdition. It is certainly the case that within the last twenty years the Arab population has entirely changed its views as regards the ancient inhabitants of the country, and this is the more remarkable in that it applies to the lowest class of the population.

The spectacle on a Friday with the crowd struggling to effect a passage through the open door is well worth seeing, although it would not be altogether desirable to mingle with the surging mass. Young and old, men and women, bare-footed, or with feet encased in enormous slippers, in the ordinary costume of the fellahs, the women and maidens, for the most part, having their faces covered with the customary black veil, crowd and press through the narrow entrance, crying out and groaning as if in imminent danger of their lives, imploring in urgent tones or scolding in the rich vocabulary of the country, afford ample material for an Arabic lexicon of abusive terms. "My brother, by the life of the Prophet, I adjure thee to let

me in first!" "Keep still, O daughter, thou shouldst rather have remained at home by thy handmill!" "O, scheik, thou hast trodden on my foot, may God visit it on thy father's bones!" "My uncle, may God increase thy possessions, only help me through!" "Light of my eyes, here is an opening, creep quickly through!" "God bless thee, thou art my saviour!" "O, miserable me, I shall be killed!" "Thou son of a hound, wilt thou crush me to death!" "O you men, you are killing my child!" Such and similar exclamations float through the hot air, which, laden with dust by the trampling of the fellahs, would be simply unendurable for a European.

Having at length reached the entrance saloon, the lofty roof of which is supported by the stiff stone and wooden columns of the old Empire, springing from their broad pedestals, the fingers of the women are pointed at the paintings on the walls and the ornamentation on the roof, while they give vent to expressions of astonishment and admiration. The men maintain a more dignified reserve, and allow their astonishment to find expression only in the sparkling of their black eyes. "Oh, Aunt, only look at these children of Adam! Are they sorcerers, who would do us an injury?" So asks a young woman of her companion, an old farm-wife, whose wrinkled face is uncovered, and who has endeavored to heighten her doubtful charms by the aid of a heavy silver ring in her nostrils. "God preserve us from their wicked tricks!" exclaims the old woman addressed, as she promptly takes a step backward to avoid the contemplated mischief of one of Pharaoh's dignitaries in effigy.

In another place a worthy old grey beard, followed tremblingly by his sixteen-year-old wife, approaches the curator of the museum: "Sir," he says, "You know better than I which of these gods possesses in the highest degree the power to endow my wife with the blessing of fruitfulness. Pray do me the favor of pointing out the most efficacious." The request is by no means an uncommon one, and laughingly the curator indicates with his finger the wooden statue of the village mayor. Then the old man takes his wife by the hand, leads her three times around the pedestal with slow and measured step, and withdraws silently in the conviction that the wooden sorcerer will give effect to his wishes.

In families and groups the visitors promenade the saloons and rooms of the museum. The uniformity of the old Egyptian memorials has begun to allay their excitement and dull their faculty of observation; the remaining upper rooms are passed through hurriedly until they reach the broad staircase leading downwards, where they find a group of booted school children of the citizen class, who, with one accord, rush downward with a noise that reëchoes through the mighty hall of the sarcophagi below like the rumbling of thunder.

Spacious as is the museum, it is not long open on Fridays before every room is filled. The animated countenances of the men and the lively comments of the women testify to the intense satisfaction afforded them by an inspection of the "wonderful things," although the curiosity of the crowd is by no means satisfied, for there is no one to give a systematic explanation of the treasures exposed, and the most exhaustive Arabic catalogue would be of no service to the unlettered fellahs.

The people are interested and amused and are only deterred from closer investigation by the constantly reiterated "touch not, taste not, handle not" of the ever-watchful curators; but if the object of the government is to instruct the fellahs in the past glories of their country it is only very imperfectly achieved.

The free opening of the museum on Friday is nevertheless a great source of enjoyment to the people of Cairo and its environs. It is a valued privilege to wander through its stately halls with all its wonders open for inspection, and as the crowd departs one hears appreciative remarks on the liberality of the rulers, which extend such privileges, even to the poorest. Friday is a heavy day for the servants of the establishment. Experience only can convey an idea of the heavy odors which pervade the chambers after the departure of the great unwashed, or of the thick dust which settles upon everything. Every window and door is thrown open, a thorough purification entered on, and it is no mere formal exclamation of the servants when closing the doors for the night, they give utterance to the pious expression "Now God be thanked."

Books.

MISERERE; A Musical Story. By Mabel Wagnalls. 12mo, cloth, pp. 63. Funk & Wagnalls. 1892.

[This is a little literary gem, the setting of which is in a style worthy the subject and its treatment. The story is told in the first person, and opens with the narrator's experience of being locked in a church at night, during a sojourn in Verona. Here he heard a voice surpassing anything he had ever heard before and beheld the face and form of the singer as she removed her nun's veil and cap. After several vain attempts to get locked in again, the narrator, Maurice Davenoy, went to Vienna where he met a member of the Italian Legation, Signor Canova, with whom he became very intimate. Canova's friends were aware that he could not under any circumstances be induced to taste wine. Upon this peculiarity there hangs a tale, in which the cloistered Prima Donna plays a leading part. The following is a short *Digest* of the narrator's story.]

SOME years ago, while traveling in Italy, I had the strange experience of being locked in a church at night. It was in the suburbs of Verona, and I had entered the church late in the afternoon, to rest before returning from a long walk. The music lulled me to sleep, and when I awoke I soon realized the situation, and resigned myself to make the best of it until morning.

My attention was soon attracted by the entrance of a nun who was evidently the organist, and had come to practice alone.

The music was not at first interesting, but suddenly the chords became soft and plaintive, and I was surprised to find myself so deeply affected. It was the "Miserere," Verdi's "Miserere," and she played it so tenderly that it seemed to me that Verdi himself could never have realized the full beauty of his music as I did then. I fancied I heard her humming the part of *Leonora*.

After awhile she ceased playing, stood up, and removed her cap and veil, and commenced trilling, softly and beautifully, a trill which was not only natural, but which had been brought to the very highest pitch of perfection by cultivation. She held it a long time, and becoming bolder, brought it to a crescendo, and finished with the scale, which forms the well-known opening to the jewel song from "Faust." That aria she then sang in full.

Her singing was so rarely beautiful that I unconsciously held my breath for fear it would cease. Such a voice! such tone! such "timbre"! I had never heard its equal before.

But what did it all mean? This was not merely a sweet-voiced nun, but a prima donna in the garb of a cloister.

She sang other songs one after another, almost joining them together. The "Una Voce" aria from the "Barbiere," the "Dinorah" shadow song, and still another which I did not recognize.

Suddenly, in the midst of a ravishing run, she stopped and listened. The bell was striking and I counted nine. The fair singer resumed her nun's garb, seated herself at the organ, recommenced playing the fugue in the book, and was presently joined by a bevy of ten or twelve nuns.

I spent the next year in Vienna where I enjoyed both society and music. There I formed the acquaintance of Signor Canova, a retired military officer and member of the Italian Legation. His life was almost as purposeless as my own, and we soon became constant companions. But there was one noticeable characteristic about my friend—he would never touch wine. He had a pleasant way of refusing the most pressing offer, but refuse he always did. One evening we had dined in my apartment preparatory to going to the opera. The service had been removed, and we were having a quiet smoke when I made an unexpected attack on Canova demanding one good sensible reason for his abstinence, telling him that he was absolutely pale for want of wine.

He put his hand on my shoulder and looked at me earnestly as he said, "My face is not pale from a lack of wine; it is paled by the suffering that one evening's dissipation has caused. I can give you reasons, plenty of them, but one is enough. Wine affects me strangely, and even the smallest quantity goes to my head."

I was unusually interested in the performance that evening. The opera itself, "Romeo and Juliet," was new to me, and the prima donna was also new. It was to be her debut. But there was still another reason for my interest, I had heard that she had been secluded

in a convent, and, needless to say, this recalled my adventure in Verona with full force. Could the debutante be the same singer?

At last the important moment arrived. The chorus was over and she came forward. Fearless and peerless were the tones that rang forth. Yes it was *the* voice, the nun's voice.

I was fairly trembling with excitement and delight. Just then I heard from Canova an exclamation of joy or pain, I could not tell which, followed by two words: "Her voice."

He was deadly white, and evidently under the influence of some powerful emotion: "It is she," he repeated several times, "I must go to her at once. Maurice come with me, I seem blinded, and can't trust myself to find the way."

I hastily intercepted him, and persuaded him not to intrude himself upon her until after the final scene.

The applause was tremendous. Such singing had never been heard in that opera house before, and her acting of the potion scene was almost as wonderful as her singing. The audience fairly shivered as she swallowed the drug.

It took us some time to find the stage entrance. The *Diener* would not let us pass, but Canova pushed him aside and we entered.

[Enough has been told here. For the story of the two lives and for an explanation of the title "Miserere" the reader is referred to the book itself.]

LIFE IN ANCIENT EGYPT AND ASSYRIA. From the French of G. Maspéro. With 188 Illustrations. 12mo, pp. 376. New York: D. Appleton & Co. 1892.

[There can be no more delightful method of learning how daily life went on in ancient Egypt and Assyria than by reading this book. The author stands in the front rank of living Egyptologists. Assuredly he may be called a "learned Theban," if not in Shakespeare's sense, at least in the sense of knowing all about Thebes. Likewise he has a profound acquaintance with Assyria. So he weaves his immense erudition into an entertaining description of popular life in Thebes, its market and its shops; of that Pharaoh who is usually called Sesostri, the name given him by Herodotus, but who in the line of Egyptian kings is known as Rameses II.; of Amen, the great god of Thebes; of life in the castle; of the mode of preparing the dead for the tomb. After this we have an account of the private life of an Assyrian; although a large portion of the Assyrian part of the book is devoted to war and battles, those being the subjects which the Assyrian monuments that have come down to us tell most about. The epoch selected for the Egyptian description is that of Rameses II.—fourteenth century B.C.—of which we possess the greatest number of monuments. For Assyria has been chosen the time of Assurbanipal, of the seventh century B.C. The numerous illustrations, for the fidelity of which Mr. Maspéro vouches, add greatly to the value and interest of the work. We give as companion pictures the different creeds about the soul, and the manner of treating the dead, in Egypt and Assyria, using, like the author, the present tense, although the descriptions relate to a state of things which passed away ages ago.]

THE Egyptians believe that the soul does not die when a human being ceases to breathe; it survives, but with a precarious life, of which the duration depends upon that of the corpse, and is measured thereby. While the body decays, the soul perishes at the same time; it loses consciousness, and gradually loses substance also, until nothing but an unconscious, empty form remains, which is finally effaced, when no traces of the skeleton are left. Such an existence is agony uselessly prolonged, and to deliver the soul from it, the flesh must be rendered incorruptible. This is attained by embalming it as a mummy. Like every art that is useful to man, this one is of divine origin. It was unknown in the ages that followed the creation, and the firstborn of men died twice, first in the body and then in the soul. Typhon, however, having assassinated Osiris, Horus collected the pieces of his father, perfumed them with the help of Isis, of Thoth, and Anubis, saturated them with preserving fluids, and enveloped them in bands, pronouncing all the time certain formulas, which rendered his work eternal. Osiris was, therefore, the first mummy, and from it all the others were copied.

When the embalmers receive a corpse, they show its relatives three models in wood of natural size, from which the relatives are asked to choose the preparation they desire. In the first the body is treated exactly in the same way as that in which Horus treated Osiris: perfumes, drugs, stuffs, amulets, prayers, are all repeated, even to the smallest details, so as to secure for the man the immortality attained by the god. This method is admirable in its effect, but is so long and so costly, that only princes and the great men of this world are wealthy enough to pay for it. The second, which does not involve

such complicated operations, requires less time and money, and is reserved for people of average fortune. The third, which is performed for a very small sum, is applied to the poor, that is, to four-fifths of the Egyptian population. The three methods are based upon the same principle—to extract from the body those parts which usually decay, then saturate the remainder with salts and aromatics to prevent any change taking place in it. The drugs used are more or less valuable, the work more or less carefully done, the appearance of the mummy more or less luxurious, according to the price given; but the result is the same in all cases—the body lasts instead of perishing, and its perpetuity guarantees that of its double—the soul.

The mummy of Rameses II. reposed in the tomb he had prepared in his lifetime in the Valley of the Kings. As a precaution against robbers, it was transported to the tomb of Amenophis I., where it remained for nearly two centuries with the great Pharaohs of the preceding dynasties. Thebes declined in power; a king of the twenty-second dynasty wished to be rid of the accumulated dead and buried them pell-mell in a corner of the mountain, so carefully hidden that they remained there for twenty-eight centuries. Towards 1871, some fellows in quest of antiquities discovered the group of Pharaohs, of which they made merchandise for ten years, selling a scarabæus here, a papyrus there, some pieces of stuff, some jewels, funeral statuettes, all the property of former kings. Everything that escaped pillage was, in 1881, transferred to the Boulak Museum; and Rameses, freed from his bandages, saw the light of day once more, after an interval of more than three thousand years. Now he sleeps his last sleep in a hall in the Museum under a glass case.

The Assyrians certainly believe that the life of man is prolonged beyond this world. They know that one part only of the elements which compose it dies upon this earth—the other continues to exist beyond it, if not for ever, at least for some time to come. However, they do not share the Egyptian belief that the immortality of the soul is indissolubly linked with that of the body, and that after death it perishes, if the flesh which it inhabited, is allowed to decay. In the Assyrian creed, the soul is certainly not indifferent to the fate of the body it has quitted; the pain it feels at death and the discomforts of its new state are increased, if the corpse is burnt, mutilated, or left unburied as food for birds of prey. Nevertheless, this sentiment is not carried so far as to lead the Assyrians to feel the same necessity for escaping corruption that induces Egyptians to have themselves transformed into mummies. The corpse is not subjected to the injections, repeated baths in preserving fluids, and laborious bandaging, which render it indestructible; it is perfumed, hastily dressed, and buried as soon as a change takes place in it, a few hours only after life is extinct.

No one must seek in Assyria for monuments or pyramids like those in Egypt. There are no mountains running to right and left of the stream, of stone, soft enough for galleries or funeral rooms to be hewn out of it, or hard enough to prevent the chambers, once hewn, from crumbling upon themselves. Nineveh, and the majority of the great cities of Assyria and Chaldæa, are surrounded by large, low plains, where all that is buried quickly decomposes under the influence of heat and damp. Vaults dug in the soil would soon be invaded by water in spite of masonry, the paintings and sculptures would be spoiled by the nitre, the objects of furniture and coffins destroyed. The house of the Assyrian dead could not, therefore, be, like that of the Egyptian, a *house for eternity*.

Yet the Assyrian corpse dwells there and his soul with him. An attempt is made at the time he leaves our world to supply him with the food, clothes, ornaments, and utensils which he may require in the next. Well treated by his children or heirs, he protects them as well as he can and wards off from them evil influences. When they abandon and forget him, he avenges himself by returning to torment them in their homes; he brings illness upon them and crushes them by his curse. If through an accident he remains unburied, he becomes dangerous, not only to his own family, but to the whole country. The dead, unable to procure for themselves the necessities of an honest life, are pitiless for each other. If any spirit goes among them without a tomb, without libations or offerings, they will not receive him, and will not give him even an alms of bread out of their scanty provisions. The spirit of the unburied dead, having neither dwelling nor means of subsistence, wanders through the cities and the towns, and supports himself by rapine and the crimes he commits against the living. He glides into the houses during the night, reveals himself to

the inhabitants under horrible disguises, and terrifies them. Always on the watch, as soon as he surprises a victim, he springs upon him, "the head against his head, the hand against his hand, the foot against his foot." The individual thus attacked, whether man or beast, will never escape from him, unless magic can furnish some very powerful weapons of resistance against him; the vampire figures by the side of spectres and ghouls among the demons, whose fury is averted by invoking the doubles of heaven and of earth.

THE LORD'S PRAYER IN THE EARLY CHURCH; A Text and Studies Contributed to Biblical and Patristic Literature. By Frederic Henry Chase, B.D. Edited by J. Armitage Robinson. Octavo, pp. XII., 179. Cambridge: University Press. 1891.

THE worship of the early Church was closely connected with the manners and methods of the worship in the Synagogue. Just as Hellenistic and Palestinian synagogues, with Greek, Hebrew, or Aramaic forms of services existed side by side; thus, too, in the oldest Christian Church, the public services partook of both characters. In regard to this public service, the early Gospel presentation had to assume a twofold character, namely, an Aramaic and a Greek. Out of this grew, then, a twofold written tradition of the Gospel contents. The Lord's Prayer, the repetition of which three times a day is urged by the Teaching of the Twelve Apostles, was certainly used by these congregations before it assumed a written form, and thus had passed through a "liturgical history," the makers of which are apparent in the different recensions yet extant. This can be shown by an examination of the various readings of each single sentence in the Prayer. In connection with this, comparison of the parallels, references, and interpretations of the different petitions to be observed in the New Testament and in early Christian literature, contribute to determine the original significance of the various statements of the Lord's Prayer. The longer form of the Prayer, as we find it in Matthew, represents the customary Greek form of the Prayer. The shorter form in Luke, as is seen, for instance, of the single term "Father," in the address, or a translation of the Aramaic "*Abba*," is the more original form, with which we can compare the plain "*Abba*" (Mark xiv: 36) in the Gethsemane prayer of Christ, which prayer has in general a great similarity of sentiment with the Lord's Prayer. In the case of the first and second petitions these are found in a Gospel manuscript (Cod. Ev. 604) and Gregor of Nyssa, Maximus, and Tertullian, warrants for the one or the other of these petitions, which ask for the gift of the Holy Spirit, which can be explained only if we suppose that this prayer was used in the liturgical act of the laying-on of hands. Of special importance in this connection are Gal. iv: 6, and Rom. viii: 13, where the "*Abba*" address, reminding us again of the Lord's Prayer, is put in connection with the reception of the Holy Spirit. The expression "upon us" found in *Cod. Bezae* (Luke xi: 2) in connection with the first petition, is explained by the union of the words concerning the sanctification of God's Name and the calling upon this Name in consecrating a candidate. The use made of this prayer in the baptismal act explains this addition. In the case of the third petition, the words, "on earth as it is in heaven" are to be regarded as a supplement to all three petitions. The original form of the fourth petition was "give us this day our daily bread," and the last term was current in the Syrian Church in two forms, namely, "Bread for every day," and "Bread for to-day." The second form was used in the case of prayer in the morning, but in the evening the form used in the Gospel of the Hebrews was substituted. The Christian Greeks in place of this chose the word made by themselves, namely, *ἐπιουσίος* or "for the coming day," which could then be used both mornings and evenings. In the fifth petition the form of the second half is a vow, as it is given in Luke, in the original reading. The seventh petition is entitled to special investigations (p. 71-167) on account of the question whether the rendering is to be "Deliver us from Evil," or "Deliver us from the Evil one." A detailed investigation of the Greek preposition *ἐκ* and *ἀπο* (from) and of the word *πονηρός* (evil) leads to the conclusion that the masculine rendering "Evil one" is the original meaning and was thus understood in the ancient Church. The addition of the doxology was probably caused by the use made of the Lord's Prayer in the celebration of the Lord's Supper, and was probably an insertion of the Syrian Church. This idea is corroborated by the liturgical usages made of doxologies in the synagogues and churches.

The Press.

CHILI.

[The news of Chili's decision to withdraw the Matta note, recall the demand that Minister Egan be retired, and submit the questions growing out of the *Baltimore* affair to some neutral nation for arbitration, or to the United States Supreme Court for adjudication, was not received in this country until early Tuesday morning—too late to be adequately commented on in Tuesday's papers. As this part of THE LITERARY DIGEST is closed Tuesday evening, it is impossible in the present number to give any presentation of the views of the press upon Chili's reported change of attitude.]

THE PRESIDENT'S MESSAGE—OUR ULTIMATUM.

The President's Message on the Chilean question, sent to Congress last Monday, is a review and summary of the events and the correspondence, but contains no specific recommendation. The President's statement of the facts bears at all points severely against the Chilean Government and people, and neither recognizes nor even hints at any mitigating circumstances or considerations. Touching Minister Egan, who is supposed by many to have been largely responsible for the origin and growth of unfriendly feeling toward the United States in Chili, the President says:

It may be well at the outset to say that, whatever may have been said in this country or in Chili in criticism of Mr. Egan, our Minister at Santiago, the true history of this exciting period in Chilean affairs, from the outbreak of the Revolution until this time, discloses no act on the part of Mr. Egan unworthy of his position, or that could justly be the occasion of serious animadversion or criticism. He has, I think, on the whole, borne himself in very trying circumstances with dignity, discretion, and courage, and has conducted the correspondence with ability, courtesy, and fairness. It is worth while also at the beginning to say that the right of Mr. Egan to give shelter in the Legation to certain adherents of the Balmaceda Government who applied to him for asylum has not been denied by the Chilean authorities, nor has any demand been made for the surrender of these refugees.

The following is the text of the dispatch sent by Secretary Blaine to Minister Egan on Jan. 21, constituting the "ultimatum" of the United States Government to Chili:

"I am directed by the President to say to you that he has given careful attention to all that has been submitted by the Government of Chili touching the affairs of the assault upon the crew of the United States steamship *Baltimore* in the city of Valparaiso on the evening of Oct. 16 last, and to the evidence of the officers and crew of that vessel, and of some others who witnessed the affray; and that his conclusions upon the whole case are as follows:

"First.—That the assault is not relieved of the aspect which the early information of the event gave to it, viz: That of an attack upon the uniform of the United States Navy, having its origin and motive in a feeling of hostility to this Government and not in any act of the sailors or of any of them.

"Second.—That the public authorities of Valparaiso flagrantly failed in their duty to protect our men, and that some of the police and Chilean soldiers and sailors were themselves guilty of unprovoked assaults upon our sailors before and after arrest. He thinks the preponderance of evidence and the inherent probabilities lead to the conclusion that Riggin was killed by the police or soldiers.

"Third.—That he is therefore compelled to bring the case back to the position taken by this Government in the note of Mr. Wharton of Oct. 21 last, a copy of which you will deliver with this, and to ask for a suitable apology and for some adequate reparation for the injury done to this Government.

"You will assure the Government of Chili that the President has no disposition to be exacting, or to ask anything which this Gov-

ernment would not, under the same circumstances, freely concede. He regrets that from the beginning the gravity of the questions involved has not, apparently, been appreciated by the Government of Chili, and that an affair in which two American seamen were killed and sixteen others seriously wounded, while only one Chilean was seriously hurt, should not be distinguished from an ordinary brawl between sailors in which the provocation is wholly personal and the participation limited.

"No self-respecting Government can consent that persons in its service, whether civil or military, shall be beaten and killed in a foreign territory in resentment of acts done by or imputed to their Government without exacting a suitable reparation. The Government of the United States has freely recognized this principle, and acted upon it when the injury was done by its people to one holding an official relation to a friendly Power in resentment of acts done by the latter. In such case the United States has not sought for words of the smallest value or of equivocal meaning in which to convey its apology, but has condemned such acts in vigorous terms, and has not refused to make other adequate reparation.

"But it was not my purpose here to discuss the incidents of this affair, but only to state the conclusions which this Government has reached. We have given every opportunity to the Government of Chili to present any explanatory or mitigating facts, and have had due regard to the fact that the Government of Chili was for a considerable part of the time that has elapsed since Oct. 16 upon a provisional basis.

"I am further directed by the President to say that his attention has been called to the note of instructions sent by Mr. Matta, Secretary of Foreign Affairs, to you, under date of the 11th ultimo. Mr. Montt very prudently, and, I must suppose, from a just sense of the offensive nature of the dispatch, refrained from communicating it officially to this Government.

"But in view of the fact that Mr. Montt was directed to give it to the press of this country, and that it received the widest possible publicity throughout the world, this Government must take notice of it. You are therefore directed to say to the Chilean Government that the expressions therein imputing untruth and insincerity to the President and to the Secretary of the Navy in their official communications to the Congress of the United States are in the highest degree offensive to this Government.

"Recognizing the usual rules of diplomatic intercourse and of the respect and courtesy which should characterize international relations (which he cannot assume are wholly unfamiliar to the Chilean Foreign Office), the President was disposed to regard the dispatch referred to as indicating a purpose to bring about a suspension of diplomatic relations; but in view of the fact that Mr. Matta was acting provisionally and that a reorganization of the Chilean Cabinet was about to take place, and afterward in further view of the expectation that was held out of a withdrawal and of a suitable apology, notice of this grave offense has been delayed.

"I am now, however, directed by the President to say that if the offensive parts of the despatch of Dec. 11 are not at once withdrawn and a suitable apology offered, with the same publicity that was given to the offensive expressions, he will have no other course open to him except to terminate diplomatic relations with the Government of Chili.

"Mr. Montt, in a note Jan. 20, has advised me that he has been directed by his Government to inform the Government of the United States that you are not a *persona grata* to the Government of Chili, and to request your recall. This has been laid before the President, and he directs you to say that, in view of the foregoing, he does not deem it necessary to make any present response thereto. It will be quite time to consider this suggestion after a reply to this note is received, as we shall then know whether any correspondence can be main-

tained with the Government of Chili upon terms of mutual respect.

"You will furnish to the Minister of Foreign Affairs a full copy of this note."

New York Tribune (Rep.), Jan. 26.—President Harrison's message is destined to rank with the declaration of policy which made Monroe's name famous. It will be read with deep feeling and patriotic approval throughout the country. Among all the republican nations of this continent it will be interpreted as the earnest of a more vigorous and resolute diplomacy than has been known at Washington during recent years. It defines the policy of a great and generous Nation, which is conscious of its strength while profoundly pacific in all its tendencies and humane in its civilization. That policy is to cultivate friendly and intimate relations with all the Governments of this hemisphere, but never to sacrifice National dignity, prestige, and influence by withholding protection abroad from the humblest citizens, or by tolerating insolent strictures from foreign Governments upon the conduct of its Executive administration. While it disclaims territorial aggrandizement and political intervention in the affairs of other nations, and aims at no other advantage on the American continent than the increased exchanges of commerce upon a basis of mutual benefit, it assumes the obligation of defending American rights under all circumstances and upholding the National honor. . . . There is nothing that can be submitted to arbitration except the amount of the indemnity.

New York Herald (Ind.-Dem.), Jan. 26.—For three weeks or more after its publication, Mr. Harrison took no official notice of the offensive circular, and then sent his ultimatum because Minister Pereira did not withdraw the objectionable expressions within three days after the conference with Mr. Egan. This precipitate action was not even warranted by Chili's mistake in asking for the recall of Minister Egan. We have no doubt that the ultimatum of last Thursday fell like a thunderclap on the Chilean Government, as it will on the people of this country. We think it is unnecessary, not to say inexcusably, imperiled the friendly relations of the two Governments.

New York Sun (Dem.), Jan. 26.—General Harrison's message and the accompanying documents leave no further room for doubt. The documents chronicle, and the message interprets, a progressive and aggressive defiance of right and justice, starting from an original outrage in itself intolerable, which justifies the ultimatum that went to Santiago from Mr. Blaine last Thursday. . . . The idea of arbitration is not to be tolerated. The matters presented in Mr. Blaine's note of Jan. 21, and recited in the President's message to Congress yesterday, are not within the jurisdiction of any Power or any council on the face of this earth existing, or that can by any intervention or interference be constituted.

New York Times (Ind.), Jan. 26.—For both the insult and the injury Chili very wisely, sensibly, and honorably offers full reparation. The insulting note she withdraws and disavows. The affair of Oct. 16 she offers to leave to the arbitration of a neutral nation, or to the decision of the Supreme Court. That offer is equivalent to an acknowledgment that the Chilean position in respect to the matter was unsound and could not be sustained, and on the determined facts either form of settlement almost of necessity must involve a decree of indemnity and reparation for the injury, as Chili, no doubt, is well aware in making the offer. We can hardly arbitrate as to the fact that the assault on our sailors was wanton and injurious. We may under Chili's offer propose to arbitrate the terms of settlement, and such a proposition we ought to make.

New York Morning Advertiser (Ind.-Dem.), Jan. 26.—What is needed in the Chilean matter is arbitration, and it seems to be needed right away. In the dawn of the 20th century civilization should be too far advanced for war. It

has been rumored that England would consent to take a day off and sit as arbitrator on this question, but John Bull isn't the arbitrator we want. Mr. Bull is hardly a disinterested spectator. Forty per cent. of Chili's foreign trade is done with England, and he may, therefore, be said to have interests at stake. Mr. Bull can stand aside and accept assurances of our distinguished consideration. A more natural arbitrator in the present unpleasantness would be Switzerland. The row is between sister Republics, and Switzerland is the mother of all Republics. She has no entangling alliances with either, and could render even and exact justice to both Chili and the United States. We are in favor of leaving the decision with Switzerland and will agree to abide by the result.

New York Recorder (Rep.), Jan. 26.—The enthusiastic reception of the message in both branches of Congress, by the Democratic House as well as by the Republican Senate, is proof that in this our country's great affair the patriotism of the Chief Executive, the Secretary of State, and his other Cabinet advisers is free from the slightest imputation of partisanship, and that General Harrison speaks the heartfelt sentiments of the American people one and indivisible, and never more firmly united.

Philadelphia Press (Rep.), Jan. 26.—President Harrison's message opens a new chapter in our diplomacy. Whatever the result—whether Chili apologizes or Congress empowers the President to exert the full force of the Nation to protect its humblest seamen—there is not the world over a place, however distant, or a spot, however isolated, where American citizens will not find themselves invested with a new dignity and enjoying greater safety. The United States will stand with the one or two nations which deem wanton and unpunished injury to a single citizen sufficient cause for war. In the end such a policy means peace. The nation which is always ready for war is never challenged to break the peace. Citizens whose flag and fleet are ever ready to protect them are preserved from the insult and injury which demands armed redress. Peace, security, and freedom from insult for all our citizens in our widening trade in South America and throughout the world will come as the result of President Harrison's message.

Philadelphia Record (Ind.-Dem.), Jan. 26.—From beginning to end President Harrison's message is a studied, vindictive, but by no means successful attempt to put the Chilians in the wrong and to arouse a war spirit among the American people.

Boston Advertiser (Rep.), Jan. 26.—The President, the Secretary of State, and their associates in the Administration have acted with a moderation, a manifest desire for peace, an evident sense of the solemn responsibility, that are worthy of all praise. They have exhibited a resolute purpose to take no step toward war so long as peace is possible without dishonor.

Boston Globe (Dem.), Jan. 26.—Mr. Harrison's statements set forth in strong and effective language his reasons, as Chief Magistrate of the country, for calling Chili to a sharp account. Most assuredly the dignity and honor of the United States are to be maintained and asserted. Every true citizen, whatever may be his party views, will stand up and be counted squarely and unmistakably on the side of American rights.

Baltimore Sun (Dem.), Jan. 26.—No matter how aggravating or how insolent the behavior of Chili may appear, the United States can afford to be magnanimous and generous in its treatment of a small South American republic. It is a quarrel between a nation of sixty-five millions of people and one of three millions; between the richest nation upon the face of the globe and one of the poorest, just emerged from the throes of a civil war. To a war between the United States and Chili, how-

ever prolonged and however costly, there could be but one issue—the utter humiliation, impoverishment, and possible dismemberment and destruction of Chili.

London Times, Jan. 26.—The weak point in Mr. Harrison's argument is the absence of any evidence that the attack upon the American sailors was anything else than a sudden outbreak of mob-fury. Although a specimen is given of the manner in which America can apologize upon occasion, it is not rendered altogether clear in what respects the Chilian formula of regret misses the essential virtues of the America formula. The request of Chili for the recall of Minister Egan had something to do with hardening the Presidential attitude. In the meantime things look decidedly awkward, although comfort may be sought in the knowledge that the exigencies of electioneering are many and mysterious.

London Standard, Jan. 26.—The plain truth is Mr. Harrison has been to infinite pains to spy out a provocation. He has cultivated a quarrel that might easily have been composed. The Chilian statesmen could not reasonably be expected to make an abject apology. They have made the frankest and fullest admission that the incident is deplorable. We are not aware that America has gone nearly so far to soothe Italy for the New Orleans affair. The judicious inquirer will, however, seek an explanation in American politics.

VARIOUS ASPECTS.

MINISTER EGAN.

Valparaiso Herald, Dec. 22.—As our Government has not, as yet, instituted any claim for unjustifiable acts committed during the war, these form no part in the present discussion between the two Governments. Further, the question of asylum is no longer a matter of dispute, our Government having plainly declared that while it will respect that asylum it does not feel obliged to give a safe conduct to those who have sought refuge in the Legation; and as regards the third incident, that of the *Baltimore's* sailors in Valparaiso, that will soon come to an end once the Courts have given their sentence in accordance with the usage between friendly nations. There is, therefore, really no question in dispute, and certainly none of burning discussion, between our Government and that of the United States, as there is unquestionably no feeling of unkindness, much less of enmity, between the Chilian and American peoples. Chili has been independent for nearly a century. During that time we have had more than one difference of opinion and more than one serious question with the United States, as we have had with other nations, but they have all been settled amicably and to the entire satisfaction of the several Governments. Nor have these questions left in our memory the slightest feeling of unkindness; and we have always believed and continue in the belief that the Government and the people of the United States have been and are our friends. Why, then, in view of these facts and considering the very unimportant questions at issue, should there be any feeling of uneasiness or apprehension? Why, if we have always relied upon the sense of justice of friendly nations, should we fear now a causeless conflict between our Governments? Simply because the United States is represented here by Mr. Patrick Egan, who unfortunately cast his lot with Balmaceda, and with his accomplices in his Dictatorship, and now feels, as they feel, aggrieved at the triumph of the constitutional party. . . . There is really no question between the peoples of the United States and Chili. It is a question between Mr. Egan, the friend of Balmaceda, and the constitutional party which overthrew the Dictatorship.

[The *Herald*, Dec. 16, printed an article showing that Francis W. Egan, son of Minister Egan, on June 9, 1891, was given power of attorney to prosecute a claim of \$5,750,000 against the Chilian Government, in behalf of the North and South American Construction Company, a company which "was born spurious and bankrupt, had no capital or stockholders, suffered

from fundamental and incurable vices of organization, and had no other purpose than to gain, by means of an appearance of resources and solvency, a contract for millions in undertaking great enterprises, from which it expected to obtain reputation in the United States and wealth in Chili."]]

From an interview with Ricardo L. Trumbull, Member of the Chilian Congress, New York Commercial Advertiser, Jan. 26.—Egan should never have been sent to us. The best people and the highest in society in Chili are the English. They hate Egan and he hates them. Ever since the Congressional movement against Balmaceda last year was begun, Egan was opposed to it. And why? Simply because the Congressional party is the side on which the wealth and influence of our best citizens were arrayed against despotism, and those best and most representative citizens include the English people. It is simply Egan's prejudice against the English that has brought about all this trouble. Egan's business was all centred in Balmaceda. In order for him to succeed it was necessary that Balmaceda should be in power. When the despot was dethroned Egan's hopes for wealth went up in a balloon. Many people were in favor of asking for his recall as soon as he was sent there, but old heads counseled against such a move. Their wisdom or shortsightedness has now saddled us with a heap of trouble. We have a man representing the foremost country in the world, who is despised and loathed by every Englishman, Chilian, German, Frenchman, and even American in our little republic. Everything that has transpired in Chili since Mr. Egan has been Minister has been grossly misrepresented. Take the *Baltimore* affair, for instance. The sailors were killed and assaulted by a mob. The mob was a band of Balmaceda outlaws who were overrunning Valparaiso in the hope of killing or maiming Congressmen. The Chilian Government cannot be made responsible for their acts. Secretary Blaine says that before an apology and indemnity can be claimed it must be proved that the State officers had some knowledge of the assault about to be committed, or connived at or aided it. Neither of those things did the Congressional party which was then in power do. Besides that we were all disorganized. We had no head, and, knowing these things, the sailors really took their lives in their own hands in going ashore. Only the day previous a German sailor had been killed, but there was no fuss made. The German authorities understood the condition of affairs and overlooked the matter.

Irish World (New York), Jan. 23.—A dispatch from San Diego, California, says: "The Methodist ministers of this city were addressed Sunday by the Rev. Mr. McIntyre, Chaplain of the United States man-of-war *Baltimore*. His remarks were directed entirely to the Chilian imbroglio and causes which led up to it. Concerning Minister Egan, he said that his action in the present trouble was worthy of all praise; calm, watchful, determined, and thoroughly American." This testimony confirms that of all who are in a position to speak authoritatively of Minister Egan's course in Chili. If the Methodist clergyman who gives it had his information from the pro-British press that has been attacking our Minister to Chili, he, too, would probably be of the opinion that Mr. Egan should be recalled. But being a Chaplain on board of the *Baltimore*, and therefore being in a position to know something of the facts about Mr. Egan he heartily indorses him.

Brooklyn Eagle (Dem.), Jan. 25.—At the outset Minister Egan made himself a partisan of Balmaceda. As the Government recognized that man's authority, Egan was right in also recognizing him, but he was wrong in so acting toward him and with him as to prejudice the interests of the United States in Chili in the event, which occurred, of the overthrow of Balmaceda and the success of the Congressmen. While an officious and unnecessary partisan of Balmaceda, Egan also became an unnecessary and offensive volunteer of unasked-for mediation between the parties to the

civil war. There was nothing to arbitrate and there was nothing to mediate. In the nature of things the fight was one to a finish. The mediation of Egan could only mean the preservation of the Balmaceda Government under modifications, when the overthrow of that Government was the unconditional and absolute object of the Congressionals because it was the only alternative to their extinction. The fussiness and ill judgment of Egan in this matter were monumental. They are explicable by the fact that his son, it is reported, had been made the agent of American claims which depended on the action of the Balmaceda Government for their success, while on their success depended the gain or loss of an opportunity to the minister's son to make a fortune. This was scandalous. This is at the root of the whole business. All else grows out of it, as from the acorn the oak.

Philadelphia Times (Ind.-Dem.), Jan. 26.—Whether there shall be war or peace, the people will have their reckoning with Minister Egan and the political power that clothed him with honors he could not appreciate and with duties he could not perform.

"NATIONAL HONOR."

New York Evening Post (Ind.), Jan. 25.—It was the generally accepted opinion of the well-to-do class, the class known as "gentlemen" in all European countries, even a century ago, that what was called an "insult" had to be on pain of social disgrace punished by the person insulted by fighting the insulter with some kind of weapon. The duel became, after a while, what we now see it, as it exists on the European Continent, and in the Southern States—a means of showing the public that the challenger is not deficient in physical courage, and that anybody who insults him incurs a certain risk in doing so. But it has died out completely in England and the Northern States, not only under the growth of humanitarianism in both countries, but under the increasing application of what is called common sense, or, in other words, reasonableness, to the conduct of life. The absurdity of the duel as a remedy has, in fact, had more to do with its extinction in these countries than anything else. The duel proves nothing except that neither of the disputants is afraid to fight. It decides no other question of fact, and rights no wrong except an accusation of personal cowardice. But it is quite plain that the old duelling view of honor, and of fighting as a remedy, is by no means extinct in the conduct of National affairs. A great many public men and a great many newspapers have talked of the requirements of the present Chilean crisis in the exact language in which the duty of offended individuals used to be described in the 17th and 18th centuries, showing that in politics the duelling tradition about "honor" still lingers. It is quite true that the position of a peaceably disposed nation in our day is not exactly analogous to that of a peaceably disposed citizen who has the Courts and police to appeal to for defense against wrong-doers. A nation is rather in the position of a peaceably disposed American or Englishman living in a duelling or semi-barbarous community. It has to provide for its own protection against violence and robbery, and in some manner to diffuse among its neighbors the belief that it would be dangerous to inflict injury on it. For this reason it has to carry arms openly and make open display of its willingness and ability to use them if necessary. But any use of arms beyond what is absolutely necessary for the spread and maintenance of this conviction, and above all, any reliance on arms as a ready remedy for a past wrong, is a relic of barbarism. The only evil we can remedy by a war with Chili is, if any, Chili's ignorance of our resources and of our formidableness as an armed antagonist. That any such ignorance exists among the governing class in Chili no sensible man who knows anything of the country will believe. Our "honor," in the duelling sense, can hardly be involved, because no intelligent

Chilian doubts our military courage. For Chilean hostility, as for the hostility of any civilized man, or body of men, the remedy is kindness and consideration. For the death of the sailors the remedy is some compensation to their families and to the wounded. But to prevent this being ridiculous it ought to be obtained by peaceable means. To get it by war is like spending \$1,000 at law for the recovery of \$5. The one thing an American statesman should keep foremost in his mind is that he can go to war at any time, but, the war once begun, he never can tell beforehand at what time he can make peace. "Immediate satisfaction, sir," or, "A written apology, damn him," are duellists' phrases, not those of a politician. We can fight Chili a year hence as well as next month, and a year hence we may be sure we shall all see more clearly than we do now the merits of this quarrel. We waited seven years for the settlement of the Alabama claims, but they were settled without any naval fuming, and they cost no man's life, destroyed no man's home nor property, and left our relations with Great Britain, as everyone admits, better than they had been for three-quarters of a century.

New York Times (Ind.), Jan. 26.—A narrow and miserable view of this affair has been taken in some quarters, where it is held that nothing but the National honor and National dignity was at stake, and as these, like patriotism, are exploded traditions, it has been held that we ought to bear Mr. Matta's insults and the Valparaiso mob's gunshot wounds with uncomplaining meekness. If this had been the case, we might, perhaps, have contented ourselves with the recall of our Minister. But we had to determine not merely a question of National honor, but of protecting the lives and persons of our citizens—in short, of procuring from Chili a voluntary acknowledgment of error of such form and substance that it should have great and sufficient force as a warning example; or else of teaching her and others the needed lesson in another way. The fact that Chili is a small Power and we a great one necessarily affected the expectation of naval or military glory to be achieved in any contest we might have with her. But we are not hunters of glory, and disparity of size does not diminish the gravity of an injury on the one part or preclude the necessity of retaliation on the other. That disparity undoubtedly did favor a peaceful settlement in the present case, just as equality in respect to size and civilization diminishes the chance that such causes of misunderstanding will arise between any two countries.

MISS WILLARD TO THE PRESIDENT.

Among the protests against war received by the President was the following:

To the President:

The National Woman's Christian Temperance Union, with a membership of 200,000, and a direct following in the houses of this land of not fewer than a half million, has always been devoted in its patriotism and loyalty and believes in "Peace on earth and good will to men." For years we have, through a National department, organized for that purpose, worked actively to inculcate peace principles and practice whenever we had the power to do so. At our recent Convention in Boston we authorized a memorial to our Government, asking that all difficulties within our borders with other nations might be settled by arbitration. We also urged that this great Nation should not go to war with Chili. This status and action of the National Woman's Christian Temperance Union is brought to the notice of the President that we may thank him for his patience with the distressed and distressing little Republic, whose barbarous treatment of our sailors will, we hope, be made the subject of arbitration. We beg also that the arbitrament of arms may be as steadily refused in the future as in the past, and that our great, brave Nation may thus set the keynote more and more clearly among the nations of the earth for universal peace.

With the highest esteem, I am, on behalf of the White Ribboners, yours in love of God and humanity,
FRANCES E. WILLARD.

WHAT WAR WOULD MEAN.

New York World (Dem.), Jan. 22.—Suppose the war faction had prevailed, or should yet prevail, in this country, what would hap-

pen? The United States would, of course, subdue Chili. Sixty millions of people would have whatever satisfaction can come from whipping three millions. The inglorious war would give up many thousands of brave men to be food for gunpowder. It would add \$100,000,000 to our National debt. It would swell a pension list which already costs more than two of the great standing armies of Europe. But, far worse than this, the Great Republic, whose victory for peace in the Treaty of Washington was more glorious than any victory in war for the past hundred years, would stand before the world pilloried for abandoning its own policy of arbitration. The mother Republic of the Western Hemisphere would become known to all the younger and still struggling republics to the south as a bully among nations. The loss of trade would be great, but the loss of moral and political prestige would be greater. General Sherman, who knew whereof he spoke, once said grimly that "War is all hell!" The American people owe much to the firmness of Secretary Blaine and to a free and vigilant press for preventing the horrors and the wrongs of war for politics chiefly. A needless war is a National crime.

CHILI AND THE ARBITRATION PRINCIPLE.

Detroit Tribune (Rep.), Jan. 22.—With respect to the present controversy with Chili, the United States is not even morally committed to arbitration, for Chili expressly withheld her assent from the plan of arbitration to which the United States agreed. As between the United States and Chili, therefore, matters stand just as they did before the conference of 1890, except for the declarations of principle on either side regarding arbitration. The delegates from Chili declared that while they recognized "as an absolute proposition the excellence of the principle of arbitration," they did not accept it as unconditional and obligatory. They further said: "We are unwilling to entertain the illusion that any conflict which may directly affect the dignity or the honor of a nation shall ever be submitted to the decision of a third party. Judges will not be sought either in that case or in any other of analogous nature to decide whether a nation has the right to maintain her dignity or preserve her honor. . . . We must insist on this affirmation. A nation whose dignity has been wounded, or whose honor has been injured, will never seek in arbitration the remedy for the offense."

CHILIAN DUPLICITY.

Brooklyn Standard-Union (Rep.), Jan. 25.—The Chilians, or Chilenos as they call themselves, are a hybrid race, of Spanish, Indian, and negro blood, and have the worst qualities of each of those races. The perfidy of the Spaniards and the cunning and treachery of the Indian, as well as the cruelty of both races, seem to predominate. The cruelty is shown in the slaughter of our unarmed sailors in the streets, and the deceitfulness in Minister Montt's note concerning Minister Egan. He has intimated that Mr. Egan is not "persona grata" to Chili, and that the latter desires his recall, while, on the contrary, Mr. Egan has telegraphed that members of the Cabinet there have assured him and other diplomats to the contrary. The official correspondence for months past showed no unfriendly feeling toward him. It now transpires that while professing friendliness toward the American Minister, and endeavoring to entrap him into acknowledgments which would weaken the American cause, the Chilean Government secretly cabled Minister Montt to make the intimation above.

A CHIMERICAL IDEA.

New York Staats-Zeitung (Ind.-Dem.), Jan. 26.—All this contention is a satire upon the idea of an American union that has been so fondly cherished by our Republican statesmen. The bonds of sympathy and interest between the people of the United States and those of the

Spanish-American countries are of the feeblest character, and all political schemes based on the existence of such bonds are absurd and must come to naught.

BLOT OUT THE CONFEDERATE DISABILITIES.

New York Recorder (Rep.), Jan. 22.—Whether war comes with Chili or not, the possibility of it has given birth to a suggestion which it is to be hoped will be crystallized into law before the new year shall have become very old. It is that the legal disabilities under which ex-Confederate officers are debarred from military or naval service shall be swept from the statute-book, so that in the event of war with Chili the men who wore the blue and the men who wore the gray may stand shoulder to shoulder in defense of the flag they both reverence to-day. Irrespective of present complications, the time has come when the expunging pen should be drawn across those black and scarlet pages. It is more than a quarter of a century since these laws, proper enough at the time, were enacted. The country has outlived them as it has outlived the fierce passions and animosities, the bitterness, the agony, and the travail through which the Nation passed in that supreme crisis of its existence. North and South have clasped hands long ago across the "bloody chasm," and nothing remains to remind us that it ever existed except those now mildewed enactments. The obliteration of them will unify the country as it has not been unified since North and South together crossed the Rio Grande in the war with Mexico. It will be the old Union once more in all its glory, its strength, and its majesty.

POLITICAL.

THE FEBRUARY CONVENTION OF THE NEW YORK DEMOCRATS.

[The New York Democratic State Committee met in New York City on Jan. 26 and voted to hold the State Convention, for the selection of delegates to the National Convention, at Albany on Feb. 22. It had been rumored for several days that this action would be taken, and there was a general understanding that it was planned in the interest solely of Senator Hill's Presidential aspirations.]

Brooklyn Eagle (Dem.), Jan. 22.—The proposition is to call the State Convention at an unquestionably early period. The purpose is the choice of a State delegation which will be a unit for David B. Hill as the candidate of New York for the Democratic nomination for President, and comprehended within this design is the desire to have such action by the Democracy of the State of New York produce an effect on the choice of delegates by other States. The course laid down has in it the quality of audacity which David B. Hill and his friends always illustrate. The friends of Grover Cleveland in New York, Buffalo, and other places have protested against this intended midwinter State Convention, but have lost no time in adding that their protests, in their judgment, will not be effective, that they will make no contest against the machine programme, because none would be successful, and any would present an unjustly meagre measurement of Mr. Cleveland's strength, and that they expect the Hill project will go through to accomplishment within this State. We do not believe that the Democratic party of the State of New York will relish a midwinter convention. They never had one before and they do not like novelties. An enforced midwinter expression for Senator Hill in this State will enable his opponents in other States to point to the compulsory, premature, and artificial methods employed to secure it and to declare that the expression wears just that character itself. If anything could be calculated to make the other States of the Union override New York in the National Convention, it would be this manifest endeavor on the part of New York to override the preferences or antipathetically to warp the action of other States. The experiment of machining the politics of the largest commonwealth in the Union

will probably succeed, but a programme to machine the politics of all the States and Territories in the Federal compact may be so large as to go to pieces in the endeavor to carry it out. The defiance involved in rushing through a snap judgment for Senator Hill in the State of his home, in rushing through a midwinter snap judgment for him, may be resented by other States to whose Democracy, rightly or wrongly, Grover Cleveland is incomparably the most fragrant and forcible of living Democratic statesmen. Machined Republicanism forced a midwinter Convention in this State in 1880. The recoil from it defeated the third term nomination of Grant, for which it was designed.

New York World (Dem.), Jan. 25.—To Senator Hill: A State Convention in midwinter! It is unprecedented. It is illogical. It is unfair. It is undemocratic. It is unwise. Why, then, this extraordinary haste? What do you fear? What do you expect to gain? You fear nothing, but you expect to gain much from the effect which New York's declaration will have upon other States. We grant that the effect will be very great. But unless it be perfectly clear that the Convention is a truly representative body, and its expression that of the real sentiment of the party, it will count greatly against you rather than for you. The great mass of Democrats in this country love fair play and detest sharp practice. Moreover, they feel kindly towards Mr. Cleveland. Even a suspicion of unfairness on the part of your friends in dealing with his friends would create a feeling of resentment against you which might become serious at the polls. Some thousands of Mr. Cleveland's friends live in this city. How are they to make themselves heard in the National council? They cannot vote in Tammany primaries except by permission of Tammany Inspectors, and no other primaries are recognized by your State Committee. Grant that you succeed in June. What about November? Would not Mr. Cleveland's friends feel that if they were not wanted in Convention they would not be needed at election? We know that your control of the State Committee is absolute. We know how great must be your temptation to use it absolutely. But we warn you to beware of this dangerous scheme. *It is wrong.* You are playing with fire. You are forging knives for your enemies.

New York Times (Ind.), Jan. 27.—The boldness and brazenness of his [Hill's] efforts will tend to defeat them. It is perfectly well known that there are members even of the State Committee which so promptly did his bidding who rate him at something like his proper value, that is to say, as a man whose true place in the social system is that of a small and shady attorney. Very likely these men are right in not making any fights that they have no chance of winning, and in letting patience have its perfect work. Certainly there was nothing to be got by opposing the decision which Mr. Hill had concluded that the State Committee should reach. Possibly there will be nothing to be got by a protest in the State Convention for which the State Committee has prepared. And after? It is not likely that Mr. Hill himself appreciates the disgust and resentment with which decent people regard his course, because his career has been such as to induce him to underrate the power of decent people in politics. But to suppose that all the Democrats of the State approve the procedures by which he has obtained control of the party machinery, is to suppose that all the Democrats of the State are professional politicians or liquor-dealers.

THE "HERALD'S" CANDIDATE.

New York Herald (Ind.-Dem.), Jan. 22.—If to be the foremost, the bravest, the wisest, and the best followed citizen of his State is a title to the confidence of a National party Henry Watterson richly deserves the favorable consideration of the Democratic Convention when it shall meet in June. No State of the Union has had a citizen whose counsel has

been so invariably valuable to it during many years as Kentucky has had in him. It is not of his mere party political services we here speak, though he is the most sagacious of politicians, but of the work he has done for the welfare and enlightenment of his people in other, and, outside of the State, perhaps less noticed ways. With the courage and humanity which have always characterized him, it was on Mr. Watterson's persistent demand, in the face of bitter hostility and unpopularity, soon after the war, that the authorities of Louisville were compelled to repeal a law which forbade colored people to use the street cars. His contest for the equal rights of all men, based on broad and generous sentiments of humanity and Christianity, has been in this and many other ways constant, and honorable to his head and heart alike. For just and generous treatment of the colored people, for schools, hospitals, and all the enlightening and humane devices of civilization he has conspicuously spoken and labored. He is the truest of Democrats—from the heart—and his State owes him so many benefits, the community among whom he lives, trusted and admired, is so greatly his debtor for wise and brave leadership that Kentucky will some day honor herself by erecting a monument to him who richly deserves the title of her foremost citizen. Nor are these the only titles to consideration he has won. More than the lamented Grady Henry Watterson has, during many years, brought and held together the best parts of the North and South in friendly confidence and good-will. Not only in his journal, but by his great personal and social influence, he has created and increased good will between the sections. It is not extravagant to say that he is as widely known, and as well liked in the North as in the South, in the East as in the West. His influence for good grows out of the humane and generous spirit which has informed and guided his utterances. The highest type of a journalist must be truly a statesman, and Mr. Watterson has brought the ablest statesmanship of the day to his labors in his newspaper, and among his associates in public life. The nomination of Mr. Watterson for President would, we believe, be more generally acceptable to his party all over the country than that of almost any other man who can be named, for he has lived above the petty wrangles and jealousies of factions, and has the reward of a peacemaker, the respect and confidence of all sides. His election to the Presidency would cause less heart burning among Republicans than that of any other Democrat, for his political opponents have always found him a lover of fair play—a just and generous, though a positive, man.

CHINESE IMMIGRATION AGAIN — A PLEA FOR SEVERER RESTRICTIONS.

Toledo Blade (Rep.), Jan. 21.—The present Congress is confronted by a question which is of paramount interest to every man, woman, and child in the United States. It is the question of Chinese immigration, and whether or not the Mongolians are to come to this country in hordes, as they did previous to the restrictive act signed by President Chester A. Arthur on May 6, 1882. That law provided that for ten years the Chinese were to be prohibited from landing on the shores of the United States. That restriction expires on May 6, 1892, and this Congress must either allow the moon-eyed hordes uninterrupted entrance, or reenact the law—or, what would be better, pass a new one, having as its central idea complete restriction, and with penalties for breaking it which would barely be within the bounds of international law. There should be no question as to its necessity. It is conceded. Any so-called philanthropy which opposes it is false to us, as a people, and is a prostitution of the name of charity. The Mongolian race should no more be allowed to come here and displace our labor, to lower our civilization, to contaminate our people with disease most foul, and to build up a brotherhood of murderers

and criminals, than should we welcome an armed mob of Fiji islanders bent only on spoil and plunder. There is no excuse for time-serving or tergiversation. It is not a political question, but one of morals and righteousness. Already it is understood that the Six Companies in San Francisco, and the "Highbinders," aided, unwittingly perhaps, by the Chinese missionary societies, are bringing every influence, coupled with threats, to estop legislation to this end. We profess no respect for the alleged humanitarianism of the missionary societies. Charity ought to have a little patriotism in it, and no man will dispute the statement that the influx of Chinese would be a blow to Americanism. The cry that "the Chinese must go" ought to be repeated in tones much louder than it was ten and twelve years ago. The Chinese must stay in their own country. Have we not been struggling these years to build up the best country under the sky? Have we not found it necessary to restrict pauper immigration and contract labor? What then! Shall the gates be opened and this race, avaricious, without an iota of moral sense, sending back the bones of friends to be buried in the festering soil of China, be allowed to come in unrestricted? Our experience with the Chinese has not been pleasing. They have added nothing to our wealth, given nothing to science, been concerned in no enterprises, and only in rare instances embraced the Christian religion or donned the garb of civilization. Tighter yet should the lines be drawn. Already there is a crusade against the contaminating influences brought to bear upon the girls who teach the Chinese in the New York schools, by contact with these lecherous and naturally immoral Mongolians. Every labor union, every organization which has for its object the preservation or betterment of our institutions, ought to pile in the petitions to Congress, to restrict forever this tide which only awaits the 6th of next May to sweep down upon us.

FOREIGN.

SOME CAUSES OF THE DISTRESS IN RUSSIA.

Count Leo Tolstoi, in the New York World, Jan. 25.—It is evident to anyone acquainted with the condition of the Russian peasantry that this extreme poverty is not the result of any one cause and certainly not the direct consequence of a bad harvest. Indeed, it would be hard to deny that the failure of the crops this year is but a trifling disappointment in comparison with the special causes of misery to which each individual family is exposed, and in comparison with the calamities common to the entire body of the Russian peasantry, which have gradually reduced them to their present terrible condition. The private misfortunes of each individual family are numerous and each of them is incomparably heavier to bear than a bad harvest. Thus the ex-elder's trouble was that he had to pay back the stolen money in installments every four months and was forced to sell his oats in order to raise the money. The present elder's affliction consisted in his having been appointed to the office of elder. For, being a skillful carpenter, he can earn £6 a year by plying his trade, and he counts on this money as one of the main items of his budget. But the duties of his new office will hinder him from following his calling, while his salary will amount to only 30 shillings a year. Another peasant's cross assumed the form of an old debt which he was forced to wipe out now of all years, and he had no choice but to sell three of the four wooden walls of his hut and burn the fourth as fuel. At present he has not whereon to lay his head, and he is making what haste he can to plaster up a little cell for himself and his wife and children. A fourth farmer had quarrelled with his mother, who had separated from him in consequence,

gone to live with his brother, and left him roofless and penniless. He has now nothing to eat and no roof to his head, nor can he describe any chink inviting escape through the thick walls which misfortune has built up around him. A fifth farmer went to town to sell his oats, and purchased sorrow and ruin with the proceeds. It appears that he went into a kabak to have a drink and did not leave the place till he had squandered every penny he had realized by the sale of his produce. The general evils are in like manner more wide-reaching and intense in their effects than any bad harvest, for they include dearth of land, destructive periodical conflagrations, ruinous quarrels, drunkenness, and utter dejection, bordering upon despair.

WHY THE EGYPTIAN SITUATION CAUSES UNEASINESS.

Berlin National-Zeitung, Jan. 8.—The position of Egypt has always been remarkable because of that country's peculiar relations to the Porte. It was made even more remarkable by the financial obligations to European creditors which Ismail, the father of the late Khedive, heaped upon the realm. And the very uncommon importance of Egyptian conditions and doings has been considerably increased since England, about the end of the year 1875, taking advantage with sudden resolution of the financial straits of Ismail, purchased all the Suez Canal shares in his possession, amounting to 80,000,000 marks, and thus became the real master of the Egyptian situation. This act was followed, in 1882, by the occupation of Egypt by British troops, and actual assumption of the Government of the country by English officials and commanders. Hence Egypt, raised to a place of permanent international importance through the opening of the Suez Canal, is the cause of continuing differences between France and England; and since the first-mentioned Power, relying upon the firm support of Russia—especially as against England—has once more undertaken an active foreign policy, her endeavors to throw difficulties in England's way in Egypt are once more noticeable. In such circumstances the decease of the very pliable and peace-loving Khedive, Tewfik, who was quite controlled by England, is an event of no common significance; for it is, so to speak, self-evident that France will not permit the opportunity to pass by without making an endeavor to regain the influence in Egypt that was so lightly frittered away. She can count upon the aid of Russia at Constantinople; and, therefore, it is not hard to understand why the death news from Cairo for many reasons awakens feelings of uneasiness as to the future.

JAPAN AND HER PARLIAMENT.

L'Indépendance Belge (Brussels), Jan. 8.—The introduction of parliamentary institutions in the farthest East does not seem to have been a success. The Chamber of Representatives created by the new Japanese Constitution met for the first time in November, 1890, for a term of four years. Scarcely thirteen months have elapsed, and the legislature has been suddenly and arbitrarily dissolved, the Government of the Mikado not having been able to rule the country in connection with the Chamber. The popular party therein took its rôle of opposition very seriously, and practiced obstructionism with a zeal and ardor worthy of the unmanageable protagonists of Home Rule in the English Parliament. These Japanese fire-eaters refused to vote money enough to carry on the ordinary machinery of government, and made themselves a nuisance in all sorts of ways. The Government did not content itself with dissolving the Chamber, but by simple Imperial decree promulgated most of the measures which the recalcitrant legislature had rejected. We do not know whether parliamentary institutions have been finally suspended in Japan, or whether the Government has done arbitrary acts while waiting for a new election of members of the Chamber. In

either case, the first attempt at constitutional government in the farthest East has failed pitifully. The principle of popular government is destroyed from the moment when the executive power can at its pleasure suppress the legislative power, and the electors are given to understand that they will be deprived of their franchise if their representatives do not vote in conformity with the wishes of the Mikado and his Ministers. There would be something laughable in this misadventure were it not a sad thing to see an attempt at progress and civilization prove an abortion. The failure is due to the facts that the Government (perhaps) did not understand what it bound itself to in decreeing a constitutional régime, and that the opposition, misunderstanding the part it had to play, has pushed its opposition to a foolish and unreasonable extent.

THE BRAZILIAN SITUATION.

New York Evening Post, Jan. 21.—The latest outbreak in Brazil appears to be of no importance, except as testifying to the political unrest which continues to prevail in the country. It could have brought no great consolation to Fonseca, in his retirement, to learn that a lot of escaped convicts were unanimously demanding his restoration to power. This comic aspect of the affair and of the preceding revolutionary occurrences does not, however, obscure the serious side of the matter. Brazilian trade and finances are suffering from these repeated disturbances, and the "bloodless" nature of Brazilian revolutions does not prevent investors from fighting shy of the bonds of the country that so often indulges in them. Brazilian securities have steadily fallen on the London market during the past few months. Other indications, too, point to the bad effect of the country's unstable political equilibrium upon commerce. Thus the Rio customs receipts fell off more than one-third in the month of November, the time when Fonseca was having his fling as Dictator. One of the discreditable acts of the last days of his régime has just come to light. He ordered the Rothschilds in London to transfer to the credit of a Rio bank the £2,500,000 in gold which they held as a deposit to meet maturing coupons of Brazilian bonds. This the Rothschilds bluntly refused to do, partly because they were advised that they had no legal right to do it, and partly because they were confident that the Dictatorship would not last many days.

THE LIQUOR ISSUE.

CARDINAL MANNING AND THE TEMPERANCE CAUSE.

The Union Signal (Chicago), Jan. 21.—An ecclesiastical dignitary, stepping out of the atmosphere of the Archbishop's Palace to mediate for the wage-earner, a Cardinal priest, holding out helping hands to protect the sacredness of womanhood, and uplifted to join in the mighty conflict against the drink traffic, are pictures which are rarely limned in the gallery of history. Cardinal Manning's devotion to the temperance cause was ever enthusiastic. His advocacy of Local Option—the measure which in England is believed to be the stepping-stone to Prohibition—was based on his knowledge of the deep injustice of her license laws. "What I claim is," he said, "that if a rich man has by right of property the power to put away the pestilence from his door, the poor man shall have by power of law the right to do the same." Ever ready to come forward on every platform where humanity's wrongs were to be redressed, the grave, ascetic face gave that best benediction, his prayers and sympathy, to the meetings in which he spoke with Mrs. Josephine Butler, W. T. Stead, John Burns, and Sir Wilfrid Lawson—true Catholicity, which if better understood would build the Church of Rome

on surer foundations than the exclusive possession of Peter's rock.

CARDINAL MANNING ON THE TRAINING OF THE YOUNG.

The *Voice* (Jan. 28) prints the following letter:

Dear Children in Jesus Christ: "The hope of the harvest is in the seed." The children of to-day are the men and women of the future; that is, the population. The childhood of to-day is the seed-time of their after life. The first habits formed in childhood, as a rule, will govern their whole after life even to their death-bed. On whom do these early habits depend? Chiefly and supremely on their parents. The habits of the children are formed, to a great extent, in the first years, before as yet they are responsible. And when a single seed is cast into their heart, it will strike root, probably, never to be plucked up. If it be good, it may be raised and ripened into a manhood or womanhood full of goodness; if it be evil, then a harvest of evil almost surely will spring up; for a child's heart is like the earth, the first seeds sown draw its earliest strength for good or evil.

There are families in which the happiness of parents is wrecked by the intemperance of a son, and sometimes even of a daughter. Who sowed the first seed of this bitter harvest? Is it the parents or the children? Certainly not the children, who for so many years were simply passive in the hands of their parents. Who gave them the first taste of intoxicating drink, out of which has sprung the feverish thirst and the governing passion of intemperance? If the fathers and mothers of this generation had been trained up without so much as the taste of intoxicating drink, the homes of to-day would be happy in temperance, parental authority, and filial affection. If the children of to-day are trained up in temperance, such will be the homes and parents of the next generation.

For these and other reasons, too many to give now, I earnestly call on fathers and mothers to bring up their children without the temptation or even the taste of any intoxicating drink. Prevention is better than cure. Keep them from the taste, and you will guard them from the temptation. Give to your children the leave and liberty to refuse all intoxicating drinks. Let them enroll themselves in the Children's Guild. Our good priests will, with your leave, enroll them; and you will take care in your own homes to guard against anything that can endanger their perseverance in this counsel of a higher life, which will be your consolation when you leave them in your last hour.

Yours affectionately in Jesus Christ,

HENRY EDWARD,
Cardinal Archbishop.

DEMOCRACY ON DECK AT ALBANY.

Bonfort's Wine and Spirit Circular (New York), Jan. 25.—The Excise Committee of the Assembly is very fairly made up. If anything, it is "loaded," as the new Albany phrase is, in the interest of those who would like to see a just revision of the Excise laws of the State. No countrymen are on it, while, at the same time, no one district of the State, such as New York or Brooklyn, is given undue influence. The members have been selected from all the large cities of the State, with the exception of Rochester. The Chairman is Mr. Foley of New York, a man of honor and integrity, and as liberal as the New York members always are. Other members are Mr. Ott of Brooklyn, Mr. Goldberg of Buffalo, Mr. Haley of Utica, Mr. Gorman of Albany, Mr. Rice of Kingston, Mr. McCormick of Newburg. These gentlemen are all Democrats. Of the Republicans there are Mr. Conrady of Brooklyn, Mr. Wills of New York, Mr. Listman of Syracuse, and Mr. Clark of Buffalo. A glance at the localities whence these men come will convince anyone that if these men correctly represent the sentiments of their constituents, they will never vote for some of the bills said to be in preparation by those whose sole claim to political existence is that they wish to regulate the food and drink of their brethren. There is even a possibility that a fair measure may be reported unanimously from this body. Certainly, they will never agree on one that is harsh and unjust.

VIOLATION OF LICENSE LAWS.

Lewiston Journal, Jan. 21.—Governor Boies, the Democratic executive of Iowa, condemns the Prohibitory Law of that State because, though it is well enforced in some places, it is disregarded in other places. Governor Boies, if consistent, would for an identical reason wipe off the statute-books all license legislation. The license laws are nullified in the large cities more completely than Prohibition at any point in Iowa. The true basis of the opposi-

tion to Prohibition is just where Governor Boies's message, perhaps inadvertently, reveals—namely, in the conviction of the grogshop interest that the rum traffic should be just as free as the traffic in dry goods and groceries. The grogshop interest resents all restraint—license, when it is licensed, as well as Prohibition, when prohibited. Give it an inch and it will take forty rods, besides forty-rod whiskey. The great issue in Boston, New York, and other large cities to-day is the enforcement of the license laws now grossly violated. The liquor question lies at the basis of municipal reform. The alternative which the Iowa saloon interest champions, that it is better to repeal a law because it is unenforced in some cities, is an idea whose normal climax is general nullification. The great issue in American municipal life is not to diminish lawlessness by legalizing it, but by enforcing the laws against the saloon, the panderer, and the gambling-hell, in the cities as well as in the country. This result will come when the saloon interest is no longer able to beat the forces of moral suasion in detail by dividing them into political camps on purely moral, and reform, and police questions that touch the National issues of silver coinage and tariff no more than they touch foreordination or transubstantiation.

MISCELLANEOUS.

CHARACTERISTICS OF CARDINAL MANNING.

From an article "By One Who Knew Him," *London Daily News*, Jan. 16.—If I am asked what characteristics struck me most forcibly, of course one must put the physical aspect of the man first. He appeared very much older than he was, and considerably more ascetic, for he looked as if, like the Cardinal in "Lothair," he lived on biscuits and soda-water, whereas he had a hearty appetite for his mid-day meal, and, in his own words, "enjoyed his tea." Still he carried the irreducible minimum of flesh on his bones, and his hollow cheeks and shrunken jaws threw his massive forehead into curious prominence. His features were absolutely faultless in their statuesque regularity, but his face was saved from the insipidity of too great perfection by the imperious, rather ruthless, lines of his mouth, and the penetrating lustre of his deep-set eyes. His dress, a black cassock edged and buttoned with crimson, with a crimson skull-cap and biretta, and a pectoral cross of gold, enhanced the picturesqueness of his aspect; and as he entered the ante-room where one awaited his approach, the most Protestant knee instinctively bent. His dignity was astonishing. The position of a Cardinal, with a princely rank recognized abroad, but formally ignored in England, is a difficult one to carry off, but his exquisite tact enabled him to sustain it to perfection. He never put himself forward, never asserted his rank, never exposed himself to rebuffs; still he always contrived to be the most conspicuous figure in any company which he entered, and, whether one greeted him with the homage due to a Prince of the Church, or merely with the respect which no one refuses to a courtly old gentleman, his manner was equally easy, natural, and unembarrassed. The fact that the Cardinal's name was, after due consideration, inserted in the Royal Commission on the Housing of the Poor, immediately after that of the Prince of Wales, and before Lord Salisbury, was only a formal recognition of a social precedence which the Cardinal's tact and judgment had already made his own. He was, in truth, a very fine old English gentleman. Be it far from me to disparage the ordinary type of Roman ecclesiastic, who is bred in a seminary, and spends, perhaps, his lifetime in a religious community. That peculiar training produces often enough a character of saintliness and unworldly virtue on which one can only gaze with reverent admiration. But it was a very different experience of life that had made Car-

dinal Manning what he was. A wealthy home, five years at Harrow under old Dr. George Butler, Balliol in its palmiest days, a high degree and its consequent Fellowship, political and secular ambitions of no common kind; a marriage brilliantly though all too briefly happy, and all the social advantages which it brought; the charge of a country parish, and an early initiation into ecclesiastical rulership; all these experiences had made Henry Manning, by the time of his momentous change, an accomplished man of the world. His subsequent career, though of course it superadded certain characteristics of its own, never obliterated or even concealed the marks left by those earlier phases, and at eighty the Cardinal was a beautifully mannered, shrewd, sagacious old gentleman, who, but for his dress, would have passed for a Cabinet Minister, an eminent Judge, or a great county magnate.

EARTHQUAKE SOUNDS.

Japan Gazette (Yokohama), Dec. 10.—Professor Sekeya, the distinguished seismologist, recently tendered to the President of the Imperial University for publication in the *Official Gazette* an address concerning the ominous sounds so often spoken of in connection with the recent earthquakes. "The provinces of Mino and Owari," says the professor, "which were recently visited by a great earthquake, are still experiencing slight shocks and ominous rumbling sounds. The causes of these latter being unknown, various assumptions have been put forward asserting that the sounds were sent forth by certain mountains, and so on. This has caused the majority of people in the provinces to feel more terrified and alarmed than ever, and it is this that has induced me to put forward an explanation. I am not going to say that the sounds are the omen of another great earthquake, nor that they are the rumblings of mountains; but I will explain so that everyone can understand. Rumbling is frequently heard both prior to and after slight earthquake shocks, and those which precede the shocks are usually taken by the people as a caution and a warning. Rumbles are also heard continually after great earthquakes, a fact of which we have many examples, and there are old men still living who remember the continual rumbling which followed the great earthquake in the Ansei era; whilst my own practical experiences of the Kumamoto earthquake, which I investigated personally, go to show the same thing. There are several causes. On some occasions severe rumbling is occasioned by the water in the ground, which having become vapor is again condensed. This is limited to volcanic and hot-spring districts, but the provinces affected in this instance were not of either class. One of the chief causes relating to the recent rumbling is the combination of sounds caused by the ground, trees, houses, and everything shaken by the earthquake, and another cause is the friction of the rocks in the ground in their tendency to break each other in case of shocks. In the opinion of students the chief cause is the slight motion of the ground created at the instance of the earthquake, and especially prior to the shocks, developing a sound in the air, and it is all but decided that the slightest shocks will cause a rumbling, as they are very numerous and cause a sound more remarkable in force than the severest shocks. I will now explain why the rumbling sound is heard prior to the earthquakes. It is a fact well known that the transmission of the force of the shocks is very rapid, and that the transmission of the force of the lightest movements which are imperceptible to us is quicker than that of those which we perceive. Suppose that a shock occurs in a certain district, we hear a rumbling and feel the motion because the slightest shock reached us first. In the case of the great earthquake the districts near the center of the disturbance experienced the most frequent rumbling, because they were shaken by the vertical motion, which is thought to have been influential in causing the rumbling."

ling, the vertical motion being slight and rapid. In the recently devastated districts the subterranean action is continuing at present as a result of the strata which were disturbed being still in a disturbed state. The present rumblings are not the omen of another visitation or mountain disturbance."

THE LITERATURE OF THE COMMON.

Saturday Review (London).—All the literature which has been born to live, all good literature from Homer to Howells, exists merely by virtue of its successful dealing with the common. Those emotions which we all share with Hector and Helen, with Antigone, and Joseph and his brethren, and the slaves of Plautus and Terence, are the really common, the truly human. Were it not so, ancient literature would charm nobody; its charm lies in its power to make us all akin and prove our kindred. The special, the local, the eccentric is the stuff of no good literature; it is as evanescent as the fun of the New Humor. These remarks are great palpable truisms, yet Mr. Higginson and writers like Mr. Higginson talk as if America were the cradle of the genius for the common, as if Mr. Howells, in this regard, had plied the profession of the mother of Socrates, and brought the democratic infant of literature into the world. The cause of this illusion is that Mr. Howells, like many persons before and many who are to follow, writes about the emotions of sewing-women and schoolgirls. The emotions of a schoolgirl, or of a girl who ought to have been at school, were not inadequately analyzed by Shakespeare in the notorious case of *Juliet*. "Common people," in the peculiarly vulgar sense of the word, are the themes of Burns, of Galt, of other writers born before America had given us greater ones. It is a republican prejudice to think that literature is either better or worse in proportion as it is occupied with this or that social class. Nobody described the life of indigent fishermen better than Theocritus, who assuredly discovered the common (in that sense) some years before Mr. Howells. So did as many authors as anyone chooses to enumerate. The excellence of literary workmanship is the only thing needful; all classes, all modes of life, are subjects equally good, if the work is good. To think the opposite is merely to be a snob with a difference.

MR. HOWELLS'S MANUFACTURING PROCESSES.

Edward W. Bok, in the Epoch (New York).—Few would believe the infinite care and the time which Mr. Howells spends on his stories. After he has a plot pretty well defined in his mind, he goes in search of material and characters. The latter, for the most part, are taken from daily life. He never composes a line until he has every character for his story, and every incident in it carefully thought out. Then he goes to his typewriting machine, and composes directly upon it, never using pen or pencil, except for interlineations after a chapter is finished. The novelist is an expert at the typewriter, and manipulates the keys in the most approved fashion. His search for facts is often long and tedious. I happen to know of a story upon which he is soon to be at work, and the patient care with which he is seeking out people and places therefor surprise those who are his guides and assistants in the work. For this particular story he has drawn upon the assistance of not less than three literary acquaintances, and with them he visits places in New York where he feels he will most likely find the character he is seeking.

New York Morning Advertiser.—A contributor to the current number of the *Epoch* tells the readers of that journal "How Howells Writes His Stories." After he has a plot pretty well defined in his mind, "he goes in search of material and characters," from which it is evident that these essentials do not come to him; in other words, that he has no inspiration for his work. "His search for facts is often long and tedious." For one particular story "he has drawn upon the assist-

ance of not less than three of his literary acquaintances." He visits New York, where "he feels he will most likely"—not certainly—"find," not create, "the character" he wishes to present. We hardly think that Mr. Howells will thank his friend for revealing the methods of his work. Nor was it necessary. The works themselves show that they are mere manufacture and by the most mechanical means and processes. Whether it is worth while to work up and hammer out these "stories" Mr. Howells can best judge by the profit he has derived from his labors. Such "works" are generally more profitable to the manufacturer than they are to the reader.

LUCK.—To what extent superstition holds sway in the mind of the average man can only be guessed at, as even those who profess to be superior to its influence have generally one vulnerable point in which they are dominated by one or the other numerous dicta held in esteem by its votaries. A curious circumstance came to my knowledge recently which is deserving of record, as showing that really few men are entirely free from a morbid belief in the lucky or unlucky effects of certain actions. I had occasion to enter a well-known wine establishment just off Cornhill at a time when it is usual to find it crowded with custom, and hardly a seat vacant. To my surprise it was only very sparsely attended, only half a dozen, at most, being present. Whilst sipping a glass of claret, and meditating as to the reason of its apparent decline, I happened to glance at the entrance—approached by a flight of steps—and observed that across these were laid two ladders by men who were engaged in cleaning the windows. It struck me that here lay the cause, and I at once told the manager my idea. Whilst deprecating anything so absurd, I noticed that he went outside and had them altered in such a manner as to allow the entrance of anyone so disposed without going underneath. Within twenty minutes, during which time I was curious enough to keep watch, the place was filled up. This shows, I think, pretty conclusively the widespread belief in the bad luck of passing underneath a ladder, and whilst claiming to be free from all bias of this character, I may mention that I am the possessor of a florin with a hole in it, which I would not take five pounds for.—*Money (London).*

CARLYLE AND LADY ASHBURTON.—A writer in an English periodical thinks that he has discovered the reason for Carlyle's devotion to Lady Ashburton. Mrs. Carlyle, he says, told him that Lady Ashburton treated her husband "with anything but the respect which he was in the habit of receiving." This, the writer thinks, made him stand in awe of her, and with Carlyle awe was akin to admiration. Now this may be the true explanation; but I cannot see why it should be, for certainly Carlyle was not in the habit of receiving very great deference from his wife. The sensation of being commanded was not new to him. His wife no doubt respected him, but if biography is to be relied upon, she spoke pretty sharply to him at times. Mr. Froude agrees with Mrs. Carlyle, in the matter of Lady A.; for he speaks of the "peremptory" style of her ladyship's notes to the philosopher, which were "rather like the commands of a sovereign than the easy communications of friendship." Lord Houghton—the late peer—does not agree with either of these opinions, for he says that Lady Ashburton's attitude towards Carlyle was "one of filial respect and dutiful admiration." It is, however, two against one in favor of the "peremptory" manner of the great lady in her intercourse with the sage.—*The Critic (New York).*

THE WAR ON THE DIVES, AND SOME OF THE WARRIORS WHO FIGURED IN IT.—A great war against the dives of New York City has recently been carried on by some of our highly moral papers, which thrive upon that sort of disgusting advertisements known as "Personals." Did it ever occur to our "esteemed

contemporaries" that these "Personals" have been more instrumental than any other single cause, except misery, in demoralizing the people and promoting dives? Aye, the dives must go; that is, misery must go, and in its train our "esteemed contemporaries."—*The People (Socialist, New York).*

OBITUARY.

JOSEPH P. BRADLEY.

Belletrisches Journal (New York), Jan. 27.—Supreme Justice Bradley, who has just died at an advanced age, was a good jurist, but he was a Judge who never lost the character of a political partisan when he drew the robes of office about him. Therefore his name will never be mentioned with the names of the really great lawyers of the Nation who sat on the same exalted bench before him and with him. The decisions in the two celebrated cases [the Legal Tender case and the Electoral Commission] in which he participated so prominently have had unwholesome influences upon our business, social, and political life, which have borne many bad fruits and are still operating injuriously. The former undoubting confidence in the non-partisanship and firmness of our highest Court was shaken, as was the faith in the perfect wisdom and security of our political institutions.

Philadelphia Press, Jan. 23.—In the death of Joseph P. Bradley the Federal Supreme Bench loses an able and upright Judge, who in his twenty-one years of faithful and efficient service has had to live down two periods of hostile criticism. His appointment, with that of Justice Strong—followed, as it was, by a reversal of the Legal Tender decision—at once raised the cry of "packed Court." His decisive vote in favor of Hayes in the Electoral Commission again stirred up the hostile criticism and abuse of those whose desires were not met by the judgment of the Commission. We do not believe that any reasonable man doubts that Justice Bradley followed his honest conviction in both these crucial cases. That his motives were impeached and judgment challenged were of the inevitable evils attending the decision of exciting political questions by the Bench. Justice Bradley vouchsafed no reply to his critics, but his whole life before and since attests the honesty and sincerity of his purpose. He has most worthily filled the high office of Justice of the Supreme Bench, and President Harrison will be fortunate if he finds a successor in every way so well equipped for the responsible station.

JOHN COUCH ADAMS.

New York Sun, Jan. 23.—The death of John Couch Adams, announced yesterday, removes a remarkable figure from among the astronomers of our time. Adams was known as the codiscoverer with Leverrier of the planet Neptune. The story of that discovery is classic in the annals of astronomy. Its wonderful blending of imagination, with mathematical analysis of the highest order, and the dramatic confirmation of the mathematician's prediction furnished by the actual telescopic discovery of the mysterious planet, which they, with the fine vision of the mind, had traced in its far-away orbit, tugging invisible at its sister planets, has always appealed to every reader with the fascination of a romance. That discovery, effected upward of half a century ago, may be regarded as the culminating achievement in modern times of the Old Astronomy, the astronomy that strove chiefly to interpret the mathematical laws of the universe. Leverrier, dying in 1877, saw only the dawn of the New Astronomy, which is now revealing to us the secrets of the physical constitution of the universe, but his great English rival, surviving him barely fifteen years, had during his last days a foretaste of discoveries that bid fair to exalt the knowledge of man beyond the imagination of former ages.

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BIOGRAPHICAL.

- Browning (Robert), The Man. W. S. Currell, Ph.D. *Pres. Quar.*, Jan., 11 pp.
 Gallitzin (Prince), Priest and Pioneer. Hester D. Richardson. *Lippincott's*, Feb., 8 pp. Illus.
 Hawthorne (Nathaniel), Personal Recollections of. Second Paper. Horatio Bridge. *Harper's*, Feb., 14 pp.
 Howells (Wm. Dean) and His Work. H. H. Boyesen. *Cosmop.*, Feb., 2 pp. With portrait.
 Hudson (Sir Jeffrey). Historic Dwarfs. Mary S. Roberts. *St. Nicholas*, Feb., 6 pp. With portrait.
 Jackson (Gen. Andrew). Something About a New Life of the Seventh President of the United States. R. F. Farrell. *Donahoe's*, Feb., 84 pp.
 Kismos, A Bishop of. With Portraits of the Right Rev. Charles Morice Graham and of Blessed Arcangelo Canetoli. Gilbert Higgins, C.R.L. *Merry England*, London, Jan., 14 pp.
 Meagher (Gen. Thomas Francis). John T. Goolrick. *Donahoe's*, Feb., 3 pp. With Portrait.
 Weber (William Edward), Sketch of. *Pop. Sc.*, Feb., 5 pp. With Portrait. Weber, in 1834, set up the first permanent workable telegraph-line.

EDUCATION, LITERATURE, AND ART.

- Columbus Portraits (The). Part II. William E. Curtis. *Cosmop.*, Feb., 10 pp. Illus. Descriptive and historical.
 Education, An Experiment in. Second Paper. Mary Alling Aber. *Pop. Sc.*, Feb., 7 pp. Describes results obtained by her mode of teaching at Englewood.
 Huron Folk-Lore. III. The Legend of the Thunderers. Horatio Hale. *Jour. Amer. Folk-Lore*, Dec., 6 pp.
 Officers, The Education of, for the Armies of To-day. John P. Wisser, 1st Lieut. U. S. Artillery. *United Service*, Feb., 18 pp. Modern military instruction.
 Pennsylvania German Lore. Frederick Starr. *Jour. Amer. Folk-Lore*, Dec., 6 pp.
 Syllabus (The Ideal). Henry W. Rolfe. *University Extension*, Jan., 6 pp. The Syllabus of the University Extension Lecturer.
 Theatre (The Royal Danish). William Archer. *Harper's*, Feb., 14 pp. Illus. Distinctive characteristics of the Danish stage, etc.
 Universities and Elementary Schools. Elmer E. Brown. *University Extension*, Jan., 4 pp. The relation between them.
 University Extension Lecturer (The). Edmund J. James. *University Extension*, Jan., 11 pp. What he should be, and what he should do.
 University Extension, The Nationalization of. Prof. C. Hanford Henderson. *Pop. Sc.*, Feb., 6 pp.

POLITICAL.

- Autocracy and Its Effects. Joseph Scott. *Donahoe's*, Feb., 6 pp.
 Fonseca, The Rise and Fall of. Robert Adams, Jr. *Cosmop.*, Feb., 7 pp. Illus. A very interesting paper on Brazilian affairs.
 Great Britain, The Colonial Government of. *Westminster Rev.*, London, Jan., 5 pp. Reviews briefly the political condition of the British Empire; indicates some of the defects of management.
 Romance and Rebellion. Leyid Burgash, Late Sultan of Zanzibar, and His Brothers and Sister. Alfred Le Royce, Chaplain U. S. N. *United Service*, Feb., 12 pp.

RELIGIOUS.

- Besant's (Mrs.) Doubt, and Her Interview with Dr. Pusey. The Rev. Prof. Charles Chapman, LL.D. *The Thinker*, London, Jan., 10 pp. Mrs. Besant's theological position prior to and at the time she sought the interview; the advice given to her, etc.
 Briggs's (Dr.) Biblical Theory Traced to Its Organic Principle. Robert Watts D.D., LL.D. *Pres. Quar.*, Jan., 27 pp.
 Canton, John Gillespie, D.D. *Church At Home and Abroad*, Feb., 4 pp. Descriptive of the City; Missionary work, etc.
 Christo-Centric Principle in Theology. John L. Girardeau, D.D., LL.D. *Pres. Quar.*, Jan., 19 pp.
 Denominationalism, Scriptural Limits of. J. A. Waddell, D.D. *Pres. Quar.*, Jan., 17 pp.
 Epiphany (The). The Rev. Prof. T. K. Cheyne, D.D. *The Thinker*, London, Jan., 8 pp. An exposition of Isa. lx: 1.
 Gospels (The Four): Their Distinctive Characteristics. E. C. Murray. *Pres. Quar.*, Jan., 12 pp.
 Inspiration and Criticism. The Rev. Prof. J. Iverach, D.D. *The Thinker*, London, Jan., 14 pp. Deals with Inspiration and its relation to criticism.
 Inspiration and Truth. The Rev. Walter Lloyd. *Westminster Rev.*, London, Jan., 11 pp. Various ideas of Inspiration, etc.
 Lazarist Priests in Arkansas, Missionary Labors of, From 1818 to 1844. J. M. Lucy. *Donahoe's*, Feb., 6 pp.
 Nez Perces (the), the Mythology and Religion of, Notes on. R. L. Packard. *Jour. Amer. Folk-Lore*, Dec., 4 pp.

SCIENCE AND PHILOSOPHY.

- Electricity in Relation to Science. Prof. Wm. Crookes. *Pop. Sc.*, Feb., 3 pp.
 Epithelioma, The Cure of. W. S. Gottheil, M.D. *Southern Med. Record*, Jan., 5 pp.
 Hemoglobinuria (Malarial)—Answer to Dr. Parham. H. McHatton, M.D. *Southern Med. Record*, Jan., 5 pp.
 Musical Instruments—The Piano Forte. The Development of American Industries Since Columbus. XII. Daniel Spillane. *Pop. Sc.*, Feb., 24 pp. Illus. History of the development of the piano forte.
 Petroleum Industry (The). Peter Macqueen. *Cosmop.*, Feb., 10 pp. Illus. Tells of the discovery of petroleum; the methods of producing it, etc.
 Photography, Leading Amateurs in. Clarence Bloomfield Moore. *Cosmop.*, Feb., 12 pp. Illus. A sketch of America's leading amateurs.
 Pneumonia (Croupous). R. M. Cunningham, M.D. *Southern Med. Record*, Jan., 15 pp.

SOCIOLOGICAL.

- Board of Trade (The) and the Farmer. Henry Clews. *Lippincott's*, Feb., 3 pp. The relations that exist between them.
 Economics. Part I.—Production. Edward T. Devine. *University Extension*, Jan., 7 pp.
 Indian Frontier Expeditions (Our). J. Dacosta. *Westminster Rev.*, London, Jan., 6 pp. Description of expeditions in India.
 Invention, Relation of, to Conditions of Life. George H. Knight. *Cosmop.*, Feb., 12 pp. Illus.

- Japan, Love and Marriage in. Sir Edwin Arnold. *Cosmop.*, Feb., 12 pp. Illus.
 Medieval Life, A Phase of. Fr. Cuthbert, O.S.F.C. *Merry England*, London, Jan., 16 pp. A history of "evangelical poverty."
 Peace Congress in Rome. Sir Matteo Prochet, D.D. *Church At Home and Abroad*, Feb., 4 pp. An account of the recent Peace Congress.
 Personal Liberty. Edward Atkinson and Edward T. Cabot. *Pop. Sc.*, Feb., 14 pp. Treats of restrictions on hours and modes of labor, regulation of the method of payment, etc.
 Rusk's (Secretary) Crusade. Julian Hawthorne. *Lippincott's*, Feb., 6 pp. An account of what Secretary Rusk is doing to prevent and cure diseases among the cattle.
 Sioux Tribes (the), The Social Organization of. J. Owen Dorsey. *Jour. Amer. Folk-Lore*, Dec., 12 pp.
 Socialism, The Bearing of, on Morality and Religion. James MacGregor, D.D. *Pres. Quar.*, Jan., 23 pp. The assertion is made that in Socialism the impulsive principle is, *worship mammon*; hence, it is antagonistic to Christianity.
 Tenement-House Problems (Some New York), A Study of. E. T. Potter. *Charities Rev.*, Jan., 12 pp. Illus.
 Tennessee (Middle), The Mountaineers of. Adelene Moffat. *Jour. Amer. Folk-Lore*, Dec., 7 pp.
 Urban Population. Lessons from the Census. IV. The Hon. Carroll D. Wright. *Pop. Sc.*, Feb., 8 pp. Sets forth a result in regard to the slum population of cities that contradicts the accepted belief on the subject.
 Women, Are They Protected? Mathilda M. Blake. *Westminster Rev.*, London, Jan., 5 pp. The writer thinks that they are not.

UNCLASSIFIED.

- Afghans, Peppered by. Archibald Forbes. *Cosmop.*, Feb., 7 pp. The war-methods of the Afghans, etc.
 Amusements of the Middle-Ages. A. F. Marshall. *Donahoe's*, Feb., 4½ pp. Descriptive.
 Black Forest (The) to the Black Sea. Poultney Bigelow. *Harper's*, Feb., 16 pp. Illus. The narrative of a canoe-voyage in 1891 down the Danube from its source to its mouth.
 Blockade-Running. The Late Captain J. N. Moffitt. *United Service*, Feb., 27 pp.
 Chicago—The Main Exhibit. Julian Ralph. *Harper's*, Feb., 11 pp. Illus. Descriptive.
 Continent (the), Across. The Rev. W. H. Withrow, D.D. *Meth. Mag.*, Toronto, Feb., 9 pp. Account of trip across the Dominion.
 Ghost's Advocate (a), The Logic of. D. G. Ritchie. *Westminster Rev.*, London, Jan., 6 pp. Examines the evidence and argument on which Mr. W. T. Stead relies in his *Real Ghost Stories*.
 Gymnastics (Homely). Alice B. Tweedy. *Pop. Sc.*, Feb., 3½ pp. The essence of this article is contained in the prescription: "One broom; use in two hours of house-work daily."
 Hackney-Horse (The). (Interview with Dr. R. S. Huidekoper.) Louis N. Megargee. *Lippincott's*, Feb., 7 pp. Illus.
 Hi-a-wat-ha. W. M. Beauchamp. *Jour. Amer. Folk-Lore*, Dec., 12 pp. The various legends, etc.
 India, Its Temples, Its Palaces, and Its People. *Meth. Mag.*, Toronto, Feb., 12 pp. Illus. Descriptive.
 Parke's (Surgeon) African Experiences. D. F. Hannigan. *Westminster Rev.*, London, Jan., 7 pp. Descriptive.
 Service (the), For the Best Interests of. Edwin A. Root, 1st Lieut. Nineteenth Infantry. *United Service*, Feb., 8 pp. Refers to a measure, to be presented in Congress, relating to promotion in the army.
 Shipping Merchants (Old) of New York. George W. Sheldon. *Harper's*, Feb., 12 pp. The packet-ships of the early part of the century, and the men who controlled them, etc.
 "Skin (A) for a Skin." Julian Ralph. *Harper's*, Feb., 21 pp. Illus. An account of the fur-trading industry of the great Northwest.
 Sport, The Horrors of. Lady Florence Dixie. *Westminster Rev.*, London, Jan., 4 pp. A protest against destroying animal life.
 Stilts and Stilt-Walking. M. Guyot-Daubes. *Pop. Sc.*, Feb., 6 pp. Illus. Descriptive of stilt-walking in certain parts of France.
 Story of a Strange Land. Prof. David S. Jordan. *Pop. Sc.*, Feb., 12 pp. Illus. Tells of the hot springs and lava cliffs of Yellowstone Park, etc.
 Swimming. (Athletic Series). Hermann Oelrichs. *Lippincott's*, Feb., 5 pp. With portrait.
 Young Dog's Dance. George Bird Grinnell. *Jour. Amer. Folk-Lore*, Dec., 7 pp. Descriptive.

FRENCH.

BIOGRAPHICAL.

- Alphand, and the Works of Paris. Paul Strauss. *Rev. Bleue*, Paris, Dec. 12, pp. 5. Biographical account of the engineer who planned and superintended the extensive alterations made in Paris for the last 37 years.
 Fontane (Theodore), A German Realistic Novel-Writer. T. de Wyzewa. *Rev. Bleue*, Paris, Dec. 12, pp. 6. Biographical and critical study.
 Goncourt (Edmond and Jules de). *Correspondant*, Paris, Dec. 12, pp. 23. Critical study of the two brothers, the eminent novelists.
 Lamartine, as a Diplomat from 1820 to 1830. Count Edouard Fremy. *Correspondant*, Paris, Dec. 12, pp. 24. Second paper.
 Lytton (Lord). *Correspondant*, Paris, Dec. 15, pp. 4. Biographical and critical paper on the late English Ambassador to France.
 Proudhon (P. J.). Raoul Snell. *Rev. Socialiste*, Paris, Dec. 15, pp. 12. Biographical and analytic paper on the well-known Socialist.
 Schopenhauer, Philosopher and Moralist. Eugène Raiga. *Rev. Socialiste*, Paris, Dec. 15, pp. 18. A study of the famous Pessimist.
 Vinci (Leonardo da), Artist and Savant. Gabriel Séailles. *Rev. Philosophique*, Paris, Dec., pp. 11. Psychological analysis of the great Italian painter.

EDUCATION, LITERATURE, AND ART.

- Blind (the), Question of. Kilian. *Rev. Chretienne*, Paris, Dec., pp. 8. Exhortation that something be done for the education of the blind. The Protestant Churches of France have as yet not one institution where the blind can be cared for.
 Children, The Drawings of. Jacques Passy. *Rev. Philosophique*, Paris, Dec., pp. 9. Important conclusions obtained from a study of the drawings of a number of small children.
 Instruction (Modern Secondary). Paul Buquet. *Rev. Socialiste*, Paris, Dec. 15, pp. 8. Discussion of changes thought desirable in the course of Secondary Instruction in France.
 Theatre (the French). Epochs of. Andromache Ferdinand Brunetière. *Rev. Bleue*, Paris, Dec. 12, pp. 7. Fifth in a series of lectures; this lecture dealing with the "Andromaque" of Racine.

POLITICAL.

Talleyrand, His Embassy to London Under Louis Philippe, According to His Memoirs and Correspondence. Jean Darcy. *Correspondant*, Paris, Dec. 12, pp. 24.

Touat. *Nouvelle Rev.*, Paris, Dec. 15, pp. 17. Political and military side of the question of Touat.

Touat. Commandant Grandin. *Nouvelle Rev.*, Paris, Dec. 15, pp. 10. Geographical and historical account of the oasis on the Sahara, to which France lays claim.

RELIGIOUS.

Roman Catholicism and Protestantism. Professor Adolphe Harnack, of Berlin. *Rev. Chrétienne*, Paris, Dec., pp. 15. French translation of a German discourse, intended to show the superiority of Protestantism.

Soudan (French), Missionaries and Slavery in. The Rev. R. P. Marcot. *Correspondant*, Paris, Dec. 12, pp. 8.

Theology (The) of Fear and the Theology of Faith. R. Hollard. *Rev. Chrétienne*, Paris, Dec., pp. 14.

Catholic Church (the Roman) in the United States, The Finances of. Vicomte de Meaux. *Correspondant*, Paris, Dec. 12, pp. 34. Account of the way in which the Roman Catholic Church in the United States gets the money for its support.

SCIENCE AND PHILOSOPHY.

Acoustics (Psychological), A Problem of. Lionel Dauriac. *Rev. Philosophique*, Paris, Dec., pp. 26. Discussion of questions raised by Professor Stumpf, of the University of Munich, in three elaborate works on the "Psychology of Sounds."

Inhibition (Psychical), In Regard to a Case of. Alfred Binet. *Rev. Philosophique*, Paris, Dec., 4 pp. Illus. By Inhibition is meant a state of consciousness in certain mental conditions, which, it is claimed by some, annihilates other states of consciousness.

Intellect and Brain, The Origin of Man's Structure in Regard to. II. Evolutionism. Alfred Fouillée. *Rev. Philosophique*, Paris, Dec., pp. 32.

Intelligence and Instinct. Marquis de Nadaillac. *Correspondant*, Paris, Dec. 12, pp. 26. First part of a study of the question of the resemblance between the instinct of animals and human intellect.

Neurosis in Three Women of Genius. Dr. Cesare Lombroso. *Nouvelle Rev.*, Paris, Dec. 15, pp. 9.

SOCIOLOGICAL.

Protestantism (French), and Children Morally Abandoned. Frank Puanx. *Rev. Chrétienne*, Paris, Dec., pp. 17. Report made to the Fourth Congress at Marseilles in Oct., 1891, for the practical study of social questions.

Social Question (The) as Protestantism Views It. Doctor Delon. *Rev. Socialiste*, Paris, Dec. 15, pp. 5.

Society (The Collectivist). Henri Brissac. *Rev. Socialiste*, Paris, Dec. 15, pp. Conclusion of a series of papers on the subject.

Woman (The) of the Twentieth Century, According to Two Recent Works. Paul Lafitte. *Rev. Biens*, Paris, Dec. 12, pp. 4.

Books of the Week.

AMERICAN.

Atlas and Gazetteer of the World. Edited by J. G. Bartholomew. T. Nelson & Sons. Hf. Morocco, \$7.50.

Business, Brief Counsels Concerning. By an Old Man of Business. Religious Tract Society, London; Fleming H. Revell Co., N. Y. and Chicago, Sole Agents. Cloth, \$1.00.

Cabinet Minister (The): A Farce in Four Acts. Arthur W. Pinero. United States Book Co. Cloth, \$1.25.

Confirmation, The Relation of, to Baptism. As Taught in Holy Scripture and the Bible. A Study in the History of Doctrine. Arthur James Mason, D.D. E. P. Dutton & Co. Cloth, \$2.50.

Crowther (Samuel), the Slave Boy Who Became Bishop of the Niger. Jesse Page. Fleming H. Revell Co., N. Y. and Chicago. Cloth, 75c.

Crushed Yet Conquering. A Story of Constance and Bohemia. By the Author of "The Spanish Brothers," etc., etc. Religious Tract Society, London; Fleming H. Revell Co., N. Y. and Chicago, Sole Agents. Cloth, \$2.40.

Dahlgren (Rear-Admiral John A.), Memoirs of. Madeleine Vinton Dahlgren, Charles L. Webster & Co. Cloth, Illus., \$3.00.

David Grieve, The History of. Mrs. Humphrey Ward, Author of "Robert Elsmere." Macmillan & Co. Cloth, \$1.00.

Duchess of Powysland. Grant Allen. United States Book Co. Cloth, \$1.00.

First Principles and Perfection, or, the Birth and Growth of a Christian. J. S. Lamar. Standard Pub. Co., Cincinnati. Cloth, \$1.50.

Forty Days with the Master. Bishop Huntington. E. P. Dutton & Co. Cloth, \$1.00.

Greek Tragedy, A Guide to, for English Readers. L. Campbell. G. P. Putnam's Sons. Cloth, \$1.50.

Hour-Glass Series. Daniel B. Lucas, LL.D., and J. T. McLaughlin, LL.D. Vol. I. Historical Epitomes of National Interest, with Sketches of Such Men as Henry Clay, Daniel O'Connell, and Fisher Ames. Charles L. Webster & Co. Cloth, \$1.00.

Hydropathic Establishment (The) And Its Baths. R. Owen Allsop. E. & F. N. Spon Co. Cloth, Illus., \$2.00.

Indian Idyls, by an Idle Exile. Cassell Pub. Co. Cloth, \$1.00.

Lawyers (Distinguished American). With Their Struggles and Triumphs in the Forum. Henry W. Scott. Introduction by the Hon. John J. Ingalls. Charles L. Webster & Co. Cloth, with 62 portraits, \$3.50.

Leech (John), His Life and Work. W. P. Frith. C. Scribner's Sons. 2 vols., cloth, \$9.00.

Lent, A Few Thoughts for. Gathered from the Writings of the Rev. William F. Morgan, D.D., Late Rector of St. Thomas's Church, New York City. E. P. Dutton & Co. \$1.00.

Manipur, My Three Years in, and Escape from the Recent Mutiny. Mrs. Frank Grimwood. C. Scribner's Sons. Cloth, Illus., \$5.00.

Microscope (The) and Its Revelations. W. B. Carpenter. W. Wood & Co. 6th edition, cloth, \$4.00.

Minerere (A Musical Story). Mabel Wagnalls. Funk & Wagnalls Co. Cloth, Illus., \$1.00.

Nerve-Prostration and Other Functional Disorders of Daily Life. Robson Roose, M.D. W. Wood & Co. Cloth, \$4.50.

New Mexico, The Story of. Horatio O. Ladd. D. Lothrop Co., Boston. Cloth, \$1.50.

Poetry (All). A Selection of English Verse. Compiled by Clinton Collins. The Traddles Co., Cincinnati. 70c.

Zulu: The Maid of Anahnae. Hanna A. Foster. G. P. Putnam's Sons. Cloth, \$1.00.

Current Events.

Wednesday, January 20.

In the Senate, the La Abra Claim Bill goes over; eight public-building Bills are introduced. In the House, various Bills are introduced. The Enumeration Bill, having passed the Assembly, is signed by Governor Flower. The Senate Judiciary Committee makes its report regarding the contempt of the three Republican Senators, who are allowed to resume their seats. The Connecticut Legislature meets at Hartford; the House adjourns for one week. Another hearing is had before Judge Cullen, in Brooklyn, in the contempt case of Emans, Governor Hill's Clerk of Dutchess County; Secretary of State Rice testifies that he allowed Emans to take the Dutchess County election returns from his desk in the Capitol. In New York City, the Committee on Site of Columbia College issues an appeal to the public for aid to remove to the Bloomingdale property. The annual meeting of the American Society of Engineers begins. The following annual dinners are celebrated: Jewelers' Board of Trade, at Delmonico's; Alumni of the Law Department of the University of the City of New York, at the Hoffman House; Amherst Alumni, at Sherry's.

Funeral of the Duke of Clarence and Avondale, at St. George's Chapel, Windsor Castle. Two French Deputies fight a duel. News is received that a hundred and sixty prisoners near Rio Janeiro overpowered the guards, seized two forts, and demanded the restoration of Fonseca; the forts were recaptured.

Thursday, January 21.

In the Senate, Mr. Sanford's Government Land Loan Bill is discussed by Messrs. Sanford and Peffer. In the House, Mr. Bland introduces his Free Coinage Bill. The Maryland Legislature elects Charles H. Gibson United States Senator. In the U. S. Supreme Court, the cases of Anarchists Fielden and Schwab are argued. The Democratic National Committee fixes upon Chicago as the place for holding the National Convention, and June 21 as the date. Boston's new Chamber of Commerce is dedicated. In New York City, Sorosis gives its annual reception and dinner at Sherry's. Princeton Alumni have their annual dinner at the Hotel Brunswick.

Cardinal Manning's funeral is solemnized in the Brompton Oratory. Minister Constans declines a duel with M. Laur, who then repeats in a note the insulting language used by him in the Chamber of Deputies. In Spain, troops are held in readiness at San Fernando and Xeres to repel possible attacks of Anarchists.

Friday, January 22.

Justice Bradley, of the U. S. Supreme Court, dies in Washington. In Indianapolis, the National Surgical Institute burns; twenty-one lives lost, and many persons injured. Senator Quay wins his suit against the Pittsburgh Post for criminal libel. The New York Senate passes the Rochester Ward Bill by a party vote; the Legislature adjourns until Tuesday night. State Insurance Superintendent Pierce issues a report severely censuring the officers of the New York Life Insurance Company for bad management, but declaring the Company entirely solvent. The Brooklyn Real Estate Exchange votes unanimously in favor of consolidating Brooklyn with New York.

It is said that strong efforts are in progress to induce Russia to withdraw from intimate relations with France. News is received of the defeat by the French of a native force in the Soudan, with a loss of many hundreds killed. Fifty persons are killed by the collapse of a church roof in a Russian town.

Saturday, January 23.

The United States Government, in an ultimatum to Chili, demands the withdrawal of the Matta circular, an apology and reparation for the outrages upon the sailors of the *Baltimore*. An inquiry into the condition of the Government finances is begun by the Finance Committee of the House. The sub-committee of the House Appropriations Committee decides to recommend an investigation into the World's Fair management. Two men rob a Missouri Pacific train, and kill a policeman; one robber is afterwards killed and the other wounded. Ex-Congressman W. E. Robinson dies in Brooklyn.

The election in Rossendale of a successor in Parliament to Lord Hartington results in choice of Maden, Gladstonian, reversing the vote of the last election; the result is considered most significant. Active opposition to the Emperor's Sectarial Education Bill is manifested in Germany. An earthquake causes a panic in Rome. The Brazilian Chambers confer unlimited powers on President Peixotto.

Sunday, January 24.

Funeral services of Justice Bradley are solemnized in Washington. Ex-Governor Hall, of Delaware, dies. A meteorite flecked with gold is said to have been picked up in California. Dr. Edwards, of Nebraska, says he has secured full proof of his claim to forty acres of Manhattan Island.

The King of Wurtemberg arrives in Berlin and is cordially received by Emperor William and the people.

Monday, January 25.

The President's special message upon Chilean relations is read in both Houses of Congress, and with the accompanying correspondence referred to the Foreign Relations Committee. A Santiago dispatch says that Chili replies to the ultimatum of the United States that she will withdraw the offensive Matta note, acknowledging it an error; that she also withdraws her request for the recall of Minister Egan, and as to the Valparaiso affair, proposes to submit it to the arbitration of a neutral nation or to the decision of the Supreme Court of the United States. In a Memphis street, Miss Mitchell, a young society woman, cuts the throat of Miss Ward, the daughter of a wealthy merchant of Gold Dust, Ark. The Reverend R. B. Howard, brother of Gen. O. O. Howard, dies in Rome. The funeral of Justice Bradley takes place at Newark, N. J. In New York City, the annual police dinner is given at Delmonico's.

Grand Duke Constantine, uncle of the Czar, dies. Advice is received of serious disturbances in German East Africa. A proposition to sell certain Portuguese colonies is before the Cortes. Three places in the new Canadian Cabinet are filled; Mr. Chapleau accepts the Ministry of Customs.

Tuesday, January 26.

In the Senate, a resolution for an international silver conference is reported. In the House, resolutions calling on the President to transmit the answer of Chili are referred; the House rules are discussed. A dispatch received from Minister Egan confirms the report of Chili's offer of settlement. The President gives a reception to the Army and Navy and Supreme Court. In the New York Legislature, Bills are introduced to appropriate \$800,000 for work on the new Capitol; a Bill providing for a new Board of Trustees of the Brooklyn Bridge, to consist of seven members, is introduced. Ice is being freely harvested on the Hudson. At Columbus, O., the Metropolitan Opera House Block is destroyed by fire. Judge Manning M. Knapp dies on the Bench in Jersey City. In New York City, the Democratic State Committee issues a call for the State Convention to meet at Albany, February 22. The Manhattan Club gives a reception to Senator Hill.

The native officers of the Egyptian army take the oath of allegiance to the new Khedive. It is stated that in one Siberian town there are 14,000 starving and fever-stricken peasants, for whom the townspeople can do little. It is stated that Spain will continue her commercial treaties with France and Germany. Mr. Spurgeon's condition is critical.

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